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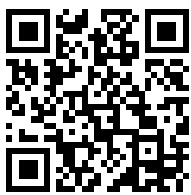

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THE

PROPHETIC TIMES.

A Monthly Serial

OF

SACRED LITERATURE AND CURRENT EVENTS,
TOUCHING THE COMING AND KINGDOM OF THE LORD JESUS
AND RELATED SUBJECTS.

EDITED BY

REV. DRS. SEISS, NEWTON, AND OTHERS.

VOL. VII.

"And let us not be weary in well doing; for in due season we shall reap if we faint not."
GAL. 6 : 9.

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"Behold, I come quickly."

REV. 22 : 12.

BLESSED Lord God! awaken Thou us, that, when Thy Son cometh, we may be prepared joyfully to receive Him, and with pure hearts to serve Thee; through the same, Thy Son, Jesus Christ, our Lord. Amen.

"Even so, come, Lord Jesus."

REV. 22 : 20.

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The Prophetic Times.

Vol. VII. JANUARY, 1869. No. 1.

Special Contributions.

ISRAEL AND THE CHURCH.

Ever since the calling of Abraham and the covenant made with him, the dispensations of God's grace and mercy to man have had respect to his seed, both "that which is of the law" and "that which is of the faith of Abraham;" for the promises include both according to their different relations and conditions; and furnish ground for the distinction indicated by our title,—Israel and the Church.

By the Church we understand the elect people of God, not only as distinguished from the world out of which they are chosen, but also from the professed people of God, with whom they are to a certain extent identified. By Israel we understand the seed of Jacob, whose name was changed to Israel when he wrestled and prevailed with the messenger of Jehovah. We shall have to notice other applications of these terms as we proceed. For some two thousand years, Israel was ostensibly the only people of God on the earth. Their calling, and the dealings of God with them, were designed to subserve an important end in the preservation of the Church, or elect people of God. The moral corruption of mankind before the deluge, had nearly overwhelmed the righteous seed, making it necessary to destroy the world, and save Noah, the only righteous one of his generation, and his family, and through them to repopulate the earth under different physical, moral and political arrangements, better adapted to conserve the purpose of God for the redemption of a righteous seed—His elect Church. And the almost universal defection of mankind from the worship of God to idolatry, at the calling of Abraham, had shown the necessity of instituting some other measures, by which a total apostasy might be avoided. Hence the calling of Abraham, and the separation of his seed in the line of Isaac and Jacob, to be a peculiar people unto God. Hence the covenants made with him and with them, which, while agreeing with the general scheme of redemption, included some special grants — some absolute — some conditional; some respecting Israel and others the Church: the knowledge of which is essential to a full understanding of the Gospel scheme, and the mysteries of redemption by Jesus Christ.

Two treatises, one, "The Jews and the Christian Church," by Prof. E. W. Hengstenberg; the other, "Israel's Judicial Blindness," by Joseph L. Lord, M.A., have attracted considerable attention, and are likely to exert an influence on the opinions of many, in reference to the present and future relations of Israel and the Church, prejudicial to the cause of truth. The theory of Prof. Hengstenberg is, "that the Christian Church is a continuance of Israel," and "to it belong most of the promises which are supposed to furnish a pledge of the future salvation of the Jews," and "have already found their fulfilment in the victorious career pursued by the Church through all past centuries," though they "are, at the same time, fitted to awaken and sustain hopes concerning the Jews," and "that they will yet attain to greater importance in the Kingdom of God;" by which he means the Christian Church. He holds that they are to be converted and added to the Church after the heathen nations are brought in, and by the labors of the heathen

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nations; but that they will be converted individually, and not as a nation. That "the type of Jewish nationality" was, at the Christian era, "stamped on all nations that entered into the Church of Christ," and "their true nationality terminated." And that what remains to them "has for its centre, hatred to Christ," is crumbling to pieces, and will utterly vanish with their conversion, and incorporation into the Christian Church, which, as the continuation of Israel, is the Zion and Jerusalem meant in the prophecies and promises respecting their restoration. Hence there will be no restoration of Jewish nationality in the land of promise—no "future glorious Kingdom of Israel" there. "Their original nationality has become the common property of all Christians," and "every day the Jews participate more fully in the life of the Christian nations, amidst which they have taken up their abode."

The theory of Mr. Lord is, that "the prophetic history of Israel includes the whole of three distinct dispensations; the past, or Mosaic; the present, or Christian, and the future, or Millennial." "That the Mosaic was to Israel, as a nation, a disciplinary or probationary dispensation; that the Christian is to Israel, a judicial or penal, as it is to the Gentile nations, a probationary dispensation; Israel remaining in her judicial blindness until its close; and that the Millennial will be to Israel a dispensation of everlasting peace, and repose, and honor, and blessing, and glory, and exaltation above all the nations of the earth;" "when the theocracy which Israel forfeited by her sins, and of which, in the multitude of her iniquities and transgressions, she was unworthy, shall be gloriously restored, and the warfare of the elect Church militant, and the predicted overturning and overturning and overturning of the unbelieving nations being ended, the Root and Offspring of David, the Bright and Morning Star, shall arise and shine, and sit upon the throne of His father David, in the manifested, triumphant and covenanted glory both of His Davidic and spiritual kingdom, and reign forever and ever." That the judicial blindness of Israel began in the days of Isaiah, and, increasing daily, rendered them "incapable of understanding the mysteries of Christ's spiritual kingdom on the earth, under the present Gospel dispensation, as revealed in His public and unexplained parables." "That the kingdom of God illustrated by the parables is the spiritual kingdom or professing Church in its present earthly form and manifestation, throughout the whole course of the Gospel dispensation, from the beginning to the end of it." "That Christ first offered to the Jewish nation, not the Davidic and temporal kingdom which they had expected, but His spiritual kingdom only, upon conditions which were as repugnant to their ceremonial self-righteousness as it was to their infatuated worldly hopes and expectations." Hence they rejected Him, and still remain in their judicial blindness, and must so remain until "He will appear again to overthrow forever Gentile ascendency and oppression in the earth," when "the spirit of grace and supplications shall be poured upon the house of David and upon the inhabitants of Jerusalem, and the vail shall be lifted from their eyes, and God's ancient covenants concerning Israel and Jerusalem will be fully realized."

These theories, plausibly presented, and seemingly sustained by Scriptural quotations, though viewing things from different standpoints, agree in the idea that the kingdom of God is the Christian Church of the Gospel dispensation, which, with its spiritual blessings, was offered to the Jews in the ministry of Jesus, and by them, in their judicial blindness, rejected; and that they will remain in that blindness until after the close of this dispensation, when they will be converted and brought into the Christian Church. But here they diverge. One denies the future restoration of Jewish nationality, the other affirms it; one holds that they will only be converted individually, the other that they will be converted as a nation; one maintains that the heathen nations, being converted and brought into the Church at the close of this dispensation, will be the instrumentality of Israel's conversion; the other, that Gentile apostasy will culminate at the close of this dispensation, in their oppression of restored Israel, and will be overthrown by the personal coming of Christ to deliver Israel; and that

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this demonstration in their behalf, accompanied by an outpouring of the Spirit, will effect their conversion; one holds that the Jews, at their conversion, will be absorbed in the Christian Church, which has succeeded to their original nationality, and that they will thenceforward have no distinctive national existence or peculiar blessedness; the other, that restored and redeemed Israel will be exalted to the foremost places among the nations of the earth, and dwell safely on the high places of Jacob, among their vines and fig-trees, their olives and their palms, and all the nations, being converted through their ministry, shall call them blessed, and rejoice with them in the fulfilment of all their ancient covenants and blessings.

It cannot be that both these theories are true; for even their agreements are more apparent than real, and their contradictions are radical and irreconcilable. It is far more likely that both are erroneous, though containing some truths. We will try them by the word of God, which is properly regarded as the only infallible authority on the subject; an authority to which both appeal, and which alone can settle the question, and guide our minds into the truth.

And, first, we find that, wherein they seemingly agree, they agree in error, in holding that the kingdom of God is the professing Church. Professor Hengstenberg, regarding the Christian Church as simply a continuance of Israel, says: "There is but one Church of God, one Israel, one house under two administrations from the days of Abraham till the end of the world;" and he speaks of the times of Abraham as "the very beginning of the kingdom of God;" and proselytes of Israel, he calls, "born heathens," who "become members of the kingdom of God;" and says: "The living idea which formed the groundwork of Israel's nationality was that of the kingdom of God." To this nationality he holds that the Christian Church succeeded, or was simply a continuance of it, and the conversion of the Jews is set forth as their being brought into the kingdom of God, consequently, the professing Christian Church is now the kingdom of God. Mr. Lord defines the kingdom of God or the kingdom of heaven to be "Christ's spiritual kingdom, or the professing Church under its present earthly form and manifestation;" but he also uses language which implies that the professing Church, in its Jewish form, was the kingdom of God, for he says: "The meaning (of Christ's words, Matt. 21:47) is that the Messiah's spiritual kingdom should be taken from the Jewish nation, considered as the Jewish Church, Christ's only visible Church on earth hitherto." It is evident, then, that both regard the kingdom of heaven as the professing Church under both administrations, the Jewish and the Christian.

Now, if this is so, the terms "kingdom of heaven" and "professing Church" are equivalent, and the latter may be substituted for the former, without involving any absurdity or incongruity. But, apply this test, and all is jargon, for what relevancy is there in "Repent ye, for the *professing Church* is at hand?" (Matt. 3:2); and "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall, in no case, enter into the *professing Church?*" (Matt. 5:20); and "It is easier for a camel to go through the eye of a needle than for a rich man to enter into the *professing Church?*" (Matt. 19:24), when, according to their theory, the "professing Church" had existed from the days of Abraham, and the Jews, including the scribes, and Pharisees, and rich men, constituted that Church. Is it the reward promised to the poor in spirit and the persecuted for righteousness sake that "theirs is the *professing Church?*" (Matt. 5:3, 10.) How does it appear that the "least in the *professing Church*" was greater than John the Baptist, when he was a burning and shining light in it? (Matt. 11:11.) Did the penitent thief mean to ask Christ to remember him when He came into His *professing Church?* Luke 23:42. Is it through much tribulation we enter into the *professing Church?* (Acts 14:22.) Enough; it is shown that the term professing Church cannot be substituted for the kingdom of God without manifest incongruity, and, therefore, the professing Church cannot be the kingdom of God.

If the kingdom of God is the professing

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Church, and was instituted in Abraham's time, then the Jewish people had it in possession all along, and were deceived in the expectation of it as yet future. But this expectation was founded on the covenants and promises of God which spoke of it as future. See Ex. 19 : 5, 6, where, on condition that they would obey His voice and keep His covenant, God promises to make them a peculiar treasure to Himself above all people—*a kingdom of priests*. This cannot mean that He would make them His *professing Church*, for that they already were. The meaning is clear enough. It is that He would make them a glorious hierarchy of king-priests over all the earth, and subdue all to their government. In them God was making trial of the natural seed in the flesh, to show the impracticability of training them for the kingdom of God. For, as He had foreseen, they did not obey His voice nor keep His covenant, and so the promise was never fulfilled to them, though God was ready to fulfil it in every generation of their national trial, as He says, Psalm 81 : 13–15 : "O that my people had hearkened unto Me, and Israel had walked in My ways! I should soon have subdued their enemies, and turned My hand against their adversaries. The haters of the Lord should have submitted themselves unto Him; but their time should have endured forever." Their national covenant was broken in all their generations down to the termination of their trial, and, though in the terms of the covenant God had said of them : "Ye are God's (rulers), and all of you are children of the Most High, yet ye shall die like men (like Adam), and fall like one of the princes." (Ps. 82 : 6, 7.)

The kingdom of heaven, though in its glorious realization yet future, has a relative bearing to all dispensations from the beginning. The germ of it was contained in the Adamic covenant, wherein it was said to him : "Be fruitful and multiply and replenish the earth, and subdue it : and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." (Gen. 1 : 28.) And on his defection it was given to Christ as the second Adam, who "shall not fail nor be discouraged till He have set judgment in the earth, and the isles shall wait for His law." (Isa. 42 : 4.) See also Ps. 8 : 4, 8, and Heb. 2 : 6–9, where it is shown that the Dominion promised to Adam is transferred to Christ, under whom all things are not yet put, though we see Him crowned with glory and honor in His exaltation to the right hand of the Majesty on high, till His enemies be made His footstool. This kingdom was involved in the declaration that the woman's seed shall bruise the serpent's head, thus laying a foundation for the faith which was found in Abel, Seth, Enoch, Noah, and others of the antediluvian age, and was involved in the organic government then divinely administered over the community known as the "sons of God," in contradistinction from the Cainite faction known as the sons of men. This kingdom was typically represented by the kingdom of Shem or Melchisedek from the deluge to the days of Abraham, to whom it was given by promise : "For the promise that He should be the heir of the world was not to Abraham, or to his seed, through the law, but through the righteousness of faith,—to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us all,—before Him whom he believed, even God, who quickeneth the dead, and calleth those things which be not as though they were." (Rom. 4 : 13–17.) To the nation of Israel, consisting of the natural seed of Abraham, it was promised, as already shown, on condition of obedience; and, during their national trial, was included in their theocracy, until the Babylonish captivity, when God said, "I will overturn, overturn, overturn it; and it shall be no more, until He come whose right it is; and I will give it Him." (Ezek. 21 : 27.) The kingdom of Israel was confirmed in the family of David by an everlasting covenant (1 Chron. 17 : 9–14, and Psalm 89 : 34–37), and to Solomon God promised, on condition of his obedience, to establish the throne of His kingdom upon Israel forever (1 Kings 9 : 2–5), that is, in Millennial glory; but, as he was disobedient, the glory was not manifested, and Solomon died, and the kingdom was rent in twain, and his line

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continued in possession of the minor section only until the Babylonish captivity, when it ended in the childless Coniah, and the destruction of all that remained of Solomon's seed. (Jer. 22 : 24–30, and 52 : 10, 11, 31–34.) But still the covenant insured that David should have a Son, who should also be God's Son, with whom the promise shall be fulfilled according to Isa. 9 : 6, 7; and when the angel of the Lord announced to Mary the miraculous conception and birth of a Son, he said, "He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto Him the throne of His father David. And He shall reign over the house of Jacob forever (that is in Millennial glory), and of His kingdom there shall be no end." (Luke 1 : 32, 33.) But the throne of His father David was not given to Him during His first advent, nor after His resurrection; and when His disciples inquired, "Wilt Thou at this time restore again the kingdom to Israel?" He replied, "It is not for you to know the times or the seasons which the Father hath put in His own power," or hath retained in His own right. (Acts 1 : 6, 7.) But when He ascended, and took His seat at the right hand of God, angels appeared to them, and told them that He should come again in like manner as they had seen Him depart. And they subsequently learned, after God shall have visited the Gentiles, in the mercy of the Gospel dispensation, to take out of them a people for His name, the Lord Jesus will return, and will build again the tabernacle of David, which is fallen down; and will build again the ruins thereof, and set it up. (Acts 15 : 16.) And during the Gospel dispensation, the kingdom of heaven is like the grain of mustard which a man took and sowed in his field; it is in its hidden, undeveloped, unmanifested condition. It is not now seen. It is sown in the world by the preaching of the Gospel now, as it was formerly sown by the precious promises which contained it, by types and symbols which foreshadowed it, by the predictions of prophets and songs of poets in anticipation of it And every true believer is an heir of that kingdom, and shall be a king and priest in it. But it doth not yet appear what we shall be; the world now knoweth us not, because it knew not Christ. The professing Church is known and recognized as a power in the world; but the saints, the elect remnant, are not known, are not recognized as a power of the earth. The professing Church is not the kingdom of heaven. It is only the blade, the stalk, the husk which serves for the better concealment of the precious grain. Nothing but the grain will be harvested at last; all the rest will be consumed with unquenchable fire. If it were not for the grain there would be no blade, no stalk, no husk; and if it were not for the remnant whom the Lord will save, there would be no professing Church. The professing Church and sectarian organizations are only preserved for the sake of the hidden remnant, the few names of Christ's chosen people The Church of Sardis may count her membershlp by thousands, but there are only a few who have not defiled their garments. In every age the saints of God have been a small remnant of the professed people of God. * *

THOUGHTS ON GEN. XVIII AND XIX.

In the life of Abraham we have presented to us the life of faith (not that perfect life of faith set before us in that of Jesus "the author and finisher of faith"); but the life of one who believed God, and when called to go out, not knowing whither he went, obeyed. One, who by his obedience became separated from the fallen family of man, and though in the land promised him for an inheritance, he was in it as a stranger and a sojourner. In him we have a representative of God's elect, His chosen ones. Scripture speaks of him as "the father of all them that believe." (Rom. 4.)

In the chapters before us we have the history of God's dealings with the world (for Sodom was the world) and with the people called by His name; and, if I mistake not, this history concerned not only Abraham and his generation, but was recorded as an example to those that should come after: even for our admonition, upon whom the ends of the world are come. (2 Pet. 2: 6; 1 Cor. 10 : 11.) Abraham's day and Noah's day are presented by the Lord Himself

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as figures of "this present evil world." (See Matt. 24, and Luke 17.)

Sodom had been warned, but she heeded not the warning. She had been chastened, but she repented not, she only increased in wickedness, waxing worse and worse; her cry had become grievous in the ear of the Lord, and He said, "I will go down now, and see whether they have done altogether according to the cry of it, which has come unto Me; and if not, I will know."

Here at this crisis in the history of the inhabitants of the cities of the plain (bear in mind that this may be the position of our own generation), let me call your attention to these two facts, viz., there is *deliverance from judgment*, and there is *separation before it comes*. The one illustrated in the escape of Lot, the other in the separation of Abraham.

Abraham was a stranger in the land, dwelling in a tent; he had no continuing city here, but looked for one to come, "even a city which hath foundations, whose builder and maker is God." (Heb. 11:10.) How perfect his separation from the world. How perfectly he represents the Church, the betrothed of Christ. Accordingly we find the Lord speaking in this wise, "Shall I hide from Abraham that thing which I do?" It is thus the bride and bridegroom are ever represented as in perfect sympathy, "My beloved is mine, and I am His." (Sol. Song 2:16.) How great, how glorious the purposes of God!

Abraham, the heavenly man, stands with the Lord Himself, and there, overlooking Sodom, they reason together. Lot is simply rescued. Abraham talks with God, is informed by Him of His intentions, and as the result of his repeated intercessions receives the promise if he find but ten righteous among its many inhabitants, for their sake it shall not be destroyed. We have then, I assume, in this history presented in brief the order of events at Christ's second coming to bless His people, to destroy His enemies. Let us recapitulate.

Abraham is the representative of that class of professing Christians, who, having separated themselves from the world and its illusions, wait for their Lord. They anxiously wait the cry, Behold, the bridegroom cometh. They are the wise virgins prepared to go into the marriage. (Matt. 30:1–3.) Their citizenship is in heaven, from whence they look for the Saviour, the Lord Jesus Christ. They are *the children of the day*. They have kept the word of Christ's patience, and He comes and takes them to Himself, keeping them according to His word from the hour of temptation which shall come upon all the world "*to try them* that *dwell upon the earth*." (Rev. 3:10.) In the same book, chapters 4 and 5, we find them (before the seals are opened or judgments inflicted) seated on thrones crowned and robed in white, singing the song of redemption and anticipating a reign yet future over the earth. How come they in heaven? With them a living voice had spoken, "*Come up hither*." Many other analogous passages might be cited in proof of this, the first act of Christ, at His coming.

The second act will consist of the open visible descent of Christ with His saints to earth. John saw *heaven opened*, and Christ the Judge, under the symbol of the rider on the white horse, came forth, "and the armies *which were in heaven* followed Him upon white horses, clothed in fine linen, white and clean." (Rev. 19:14.) He comes now to take vengeance upon His enemies; terror and dismay seize the inhabitants of earth: a result vastly different this from that of His first act, the gathering of His saints. "Behold, the Lord cometh with ten thousand of His saints, to execute judgment upon all," etc. (Jude 14:25.) To this, His open manifestation, belong the following class of texts: Matt. 24:27–30; Luke 17:20–30; Rev. 19; Isa. 24:34, etc.

The revelation of Jesus Christ takes place while Jerusalem is suffering terrible things at the hand of Antichrist and his allies. Suddenly, like the forked lightning, "comes the Lord of hosts to fight for Mount Zion, and for the hill thereof." (Isa. 31:4; 66:15–16; Zech. 14, etc.) It is here we find the class prefigured by Lot, a spared, a delivered remnant, for there is to be such a class both among the Jews and Gentiles. See Zech. 13:7–9; 14:16. Judgment begins at Jerusalem, "For out of Zion shall go

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forth the law, and the word of the Lord from Jerusalem." (Isa. 2:3.) "The Lord also shall roar out of Zion, and utter His voice from Jerusalem." (Joel 3:16.) This is His utterance in thunder tones: "But these Mine enemies, which would not that I should reign over them, bring hither, and slay them before Me." (Luke 14:27.) The incorrigible are destroyed, those willing to acknowledge Him King of kings and Lord of lords, are preserved.

These few thoughts, suggested by the reading of the history of God's dealing with Abraham, Lot, and the inhabitants of the cities of the plain, lead me to ask, living as we are in these last days, are we living in the tent, or in the city? Is our citizenship in heaven, or is it in the world? Are we waiting for the Lord? Have we been already enlightened by His Spirit as to His mind concerning Sodom; and are we walking as did Abraham, as did holy Enoch with God? If so, then it may be soon recorded of us as it has been of the latter, "They are not, for God has taken them." God give us grace to stand among the faithful, "in the day that shall burn as an oven." (Mal. 4:1.)

O. K.

READ YOUR BIBLE.

READ your Bible, Christ is coming,
Read it earnest, read it true;
Ask His grace to understand it,
For the Gentile, for the Jew!

Read your Bible, God is coming,
Take the straightest, simplest, view;
Measure not with earthly wisdom,
Foolish Gentile, foolish Jew!

Read your Bible, Jesus coming
Bids you seek; He will imbue,
Every heart to gladly hear it,
Both the Gentile and the Jew!

Read your Bible! 'tis His choosing
Ever telling something new;
Strengthening the heavy laden.
Hear it Gentile, hear it Jew!

Read your Bible, prove, compare it
With all dross, as heavenly dew;
It will lighten every burden.
Try it Gentile, try it Jew!

Read your Bible, precious volume,
Written by a chosen few;
Mark, digest, and loud proclaim it,
To the Gentile, to the Jew!

Read your Bible, heed, and fear it,
Thoughts of evil 'twill subdue;
Tell you of your Lord and Master,
Read it Gentile, read it Jew!

Read your Bible, study closely;
Search the sacred page anew,
In each line God sends a message,
Love Him Gentile, love Him Jew!

Read your Bible, 'tis a treasure,
And He bids you guard it too,
In your heart's embrace to fold it,
Wear it Gentile, wear it Jew!

Read your Bible, guilty sinner,
On the cross He died for you,
And He gives you life eternal,
Take it Gentile, take it Jew!

Read your Bible, 'tis a blessing,
Soon you cannot dare pursue,
Ruthless hands will fiercely tear it
From the Gentile, from the Jew!*

Read your Bible, times are coming
When God's word men will eschew,
Call the Antichrist their Saviour.
Scorn him Gentile, scorn him Jew!

Read your Bible, foes will burn it,
Rend the Holy Book in two,
And you may not, must not, worship.
Listen Gentile, listen Jew!

Read your Bible, heed not isms,
Satan's schemes to mischief brew;
God will lead you from temptation.
Ask Him Gentile, ask Him Jew!

Read your Bible, proud Napoleon,
Wilful king; *can this be you?*
"Art thou he of whom I've spoken?"†
Qui vive Gentile, Qui vive Jew!

Read your Bible, Israel read it,
"Antichrist will make with you,
A covenant of seven years binding,"
Trust him *not* deluded Jew!‡

* Amos 8:11, 12. † Ezekiel 38:17. ‡ Daniel 9:27.

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Queen of Britain, read your Bible.
Watch the dark, apostate crew,
Pray to God; your crown's in danger.
Guard it Gentile, guard it Jew!

Read your Bible, great Columbia,
God the righteous speaks to you!
Bids your "*wilderness* to shelter,
Fleeing Gentile, fleeing Jew!"*

Read your Bible, in the struggle,
You'll not pass unscathed through;
For "the image of the beast" will
Mark the Gentile, mark the Jew!*

Read your Bible, priceless jewel,
Heavenly gift of God to you!
Handed down through darkest ages
To the Gentile, *by* the Jew!†

YEDA.

* Revelations 12: 6, 14.

* Revelations 13: 14–17. † Romans 3: 1, 2.

Selections.

MAN'S DAY.

"It is a small thing to me," says the Apostle (1 Cor. 4: 3), "to be judged of you, or of man's judgment." But the words translated "man's judgment" mean literally "man's day." The expression is peculiar, and the following verse shows that it is designed to stand in contrast with the day of the Lord Jesus, which, not to mention other parts of the New Testament, is again and again mentioned in the Epistles to the Corinthians as the time when the believer will be manifested, and the grand issue of his faith realized. This is man's day; man now looks at things, and judges of them by the light of his own self-will, and their relation to the present and the passing. He looks on appearances, and his judgment passes current, and is little questioned. It was thus that the Just One, the Anointed of the Father, was condemned and rejected; and those who judge according to man's day still reject Him. Judged by man's day, all the conclusions of the Word of God are reversed, the cross of Christ is foolishness, and those who go out to Him without the gate bearing His reproach, are fanatics and enthusiasts.

But in that other day, the day of Christ, the judgments of man's day will be reversed; and it must be remembered that the decisions of the day of Christ are for eternity. The Christian lives now in the light of that coming day, which shines forth from the Word of God. This light shows things as they really are, for it shows them as God sees them; and it shows them as they always will be, for it is the light of eternity. The man who lives in it sees God as the only satisfying portion of the soul; and while, for the present, he seeks all his joy in God, he is looking forward to the more perfect enjoyment of this portion in His presence for evermore. The man who lives in the light of man's day sees only the perishing things of time as a portion, and can choose no other. At the close of an earthly life, he must leave forever all of good that he knows or dreams of; in that hour his thoughts perish.

Yet it must not be supposed that those who are living in the light of man's day are necessary irreligious. They bring in religion, however, only as one of the many duties and decencies of life. They may even profess to regard it as very important; but then they think that it ought to be confined to its own time and place, like other duties. At great cost they build its temples; they observe its sacred days and hours; they respect its ministers and ordinances; they profess to reverence the Bible, and perhaps read it at set times in appointed portions. They have their stated hours of private as well as of public prayer. They may take an interest in various efforts to bring the ignorant and depraved under the influence of their Church, and may contribute of their substance to support schools and missions, as conducive to the best interests of society. In fact

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no inconsiderable portion of the funds by which the church buildings, which adorn our cities and villages, are erected and maintained, and by which the religious enterprises, which are the boast of our age, are supported, is contributed by those who are living in the light of man's day. Alas! that it must be owned that those who profess to be living with that coming day in view, go down to meet the men of this world on their own ground, and court their support by countenancing their delusions. We need not pause to inquire what the religion of man's day ends in. Whatever its influence, it cannot reach beyond the day to which it belongs. Verily they *have* their reward.

But we would rather call attention to the lamentable extent to which Christians are living in the light of man's day, and are judging matters of faith and practice according to it. The result of this is the accommodation of the former to the wisdom of this world, and the conformity of the latter to the ways of this world. To say nothing at present of accommodations of doctrine to the speculations of philosophy, falsely so-called, it is very sad to observe how often in the teaching of the Church the plainest teachings of the Word of God are set aside. Worldly-mindedness is called prudence, covetousness is called foresight, and the devotion of existence to personal aggrandizement is called a laudable diligence in business. All is judged according to man's day, in opposition to Him who has said: "Seek not ye what ye shall eat, or what ye shall drink, and live not in careful suspense. For all these things do the nations of the world seek after: and your Father knoweth that ye have need of these things. But rather seek ye the kingdom of God, and all these things shall be added unto you."

"Seeking the kingdom of God," is, in other words, living in the light of the day of Christ. And he who does so, instead of being occupied with the affairs and interests of this life, finds all his objects beyond it; and, as to present necessities, has a ground of perfect peace in the assurance of a heavenly Father's care—the care of Him who counts the number of the stars, and calleth them all by name, and who at the same time numbers the very hairs of your head. No mother's tender care ever went so far as this, and the most self-occupied man never so counted his own. But God's care of His children goes so far as this. He is sufficient for every exigency, great or small, and He encourages us to trust in Him for everything. He cares for us, and thus leaves us free to be occupied with Himself and the things that are above. Brethren, let us challenge our hearts in this matter. Unless we have a practical, habitual, living trust in the living God, it is vain to talk of seeking the things that are above. Now, it is doubtless true that many have obtained peace of conscience by faith in the blood of Christ, who do not enjoy peace of heart by faith in the assurance that He careth for us. Thus, even prayer brings no relief, because they are all the while judging according to man's day, and the actual dependence of their hearts is on things seen. Just as Jacob asked God to deliver him out of the hand of Esau; but showed where his actual dependence was by saying, "I will appease him by a present."

Christianity is not something which takes its place as one among the other duties and proprieties of life, to be attended to at its proper time, and then to be left out of view till that time comes around again. A man is not to be seen on the Lord's day and at Church as a Christian, and all the rest of the week in all other places as any other man. Christianity is a life in which the eternal realities of the kingdom of God are anticipated. A Christian is one who is taken off from the old root in nature, and is grafted into Christ as the new root of all his thoughts, desires, and actions. He is not of the world, even as Christ is not of the world. His relation to all present things is changed, inasmuch as his life has its proper sphere in the day that is coming, and everything must be viewed in the light of that day. If this is a practical, living reality to us, we have two things to do—"to serve the living and true God, and to wait for His Son from heaven;" or rather we have one thing to do, which extends over the whole of life—"to serve God;" and one hope which fills up all the future—"to wait for His

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Son from heaven." Thus serving and waiting, everything is referred to God, and faith leans upon Him, leaves everything to Him, and even in a sea of trouble, rides upon the crest of the swelling wave, thence looking away in perfect repose to God, whose faithfulness is engaged to bring him to the desired haven.

How is it, my brother? Are you living in the light of man's day, or of the day of Christ?

THE VALLEY OF JEHOSHAPHAT.

"Let the heathen be awakened, and come up to the valley of Jehoshaphat; for there will I sit to judge all the nations round about."—JOEL 3 : 13.

AT Siloam we are in the renowned Valley of Jehoshaphat, meaning, "Jehovah judgeth." The origin of this name is found in a passage of the prophet Joel, in which he speaks of the "Valley of Jehoshaphat," where God will judge the oppressors of His people. It is singular that this valley, in three of the great religious systems of the world, should be designated as the scene of the last great judgment. The Jew here looks for the appearance of Messiah and destruction upon his enemies. On yonder terrace wall of Mount Moriah, that overhangs this valley, the Mohammedan will tell you his Prophet will sit to judge the world; while from yonder summit of Olivet the Saviour ascended to Heaven, and many believe that on this spot He will descend, and that before Him the nations will be gathered. Well is this wild ravine called the "Valley of Decision." Jews, Mohammedans and Christians all agree in the propriety of the present name. Jerusalem, what a place thou hast in the religious faith and affections of the world!

The head of the valley is on the north side of Jerusalem, and at first very shallow. As you descend the valley to the southward, and come opposite to St. Stephen's Gate, the depth is about one hundred feet, and the breadth about four hundred. Here, a little to the northward as you cross the valley, nestling under the shadows of the steep declivities of Olivet, is one of the sacred spots embalmed in the memory of every Christian, and to which we are yet to pay a formal visit—Gethsemane. As you continue down the valley, along the Temple area, it rapidly deepens and the hills rise in steep precipices on both sides. Passing the Fountain of Siloam, the valley again widens, the pleasant gardens and cultivated terraces make their appearance; and near by, in strange contrast, "Tophet and black Gehenna," called "the type of hell."

The length of the valley, from its head to En Rogel, or its junction with Hinnom, is two and three-fourths miles. It then cuts its way through the wild, hilly country of the wilderness of Judea, past the convent of St. Saba, where it is called the "Monk's Valley;" below the convent it takes the name of the "Valley of Fire," until it terminates at the Dead Sea, fourteen miles from Jerusalem. Such is the valley that now has an undying name in the records of our holy religion. "A valley," says one, "which has witnessed on its banks the greatest scene in the evangelical drama—the tears, the agonies and the death of the Saviour! A valley through which the prophets have passed, in their turn, uttering a cry of woe and terror which seems still to echo! And we may say, a valley from the banks of which the Saviour ascended to be again with His Father; and a valley which, in the estimation of many, is destined to hear the stupendous noise of the torrent of souls rolling before God, and coming to their fatal judgment." . . .

Jehoshaphat, like Hinnom, is a great sepulchral valley. Just under the east wall of the city, the Mohammedans have a cemetery, and a large extent of ground is thickly covered with their singular-looking tombs. Here, under the shadow of the great Mosque of Omar, the Mussulman covets a tomb. On the opposite side of the valley is the great silent city of the Jewish dead. Here, since the days of David and Solomon, generation after generation have been gathered unto their fathers. For thousands of years bones have been piled upon bones, and the dust of the children has been mingled with the ashes of their forefathers. The whole of the east bank, all along up the side of Olivet, is covered with the tombs of the countless descendants of Abraham. It is still said to be one of the greatest privileges craved

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by the dying Jew, to have his bones laid in the sepulchral home of his fathers in the Valley of Jehoshaphat. Here they expect their coming Messiah to stand in the resurrection. Those buried in this valley, they say, will rise at once from their tombs; while those who have been buried in other lands will have a long and weary underground pilgrimage to make to reach this place.

The good and the brave, the mitred priest and the sceptred king, may here have sought a secure and quiet resting-place; but their secret chambers have been laid open, their costly sarcophagi dashed in pieces, and their dust scattered to the winds of Heaven. There is no secure hiding-place but in Him who says, "I am the resurrection and the life." Standing in Him while we live, entombed in Him when we die, we may banish our anxieties about the fate of the frail tenement of clay. It may sleep in the deep, dark caverns of earth, or be inhumed in the fathomless waters of the mighty deep, or be burned and scattered like the dust of the summer threshing-floor; it shall not be lost; the eye of Omniscience will watch over it; it shall live again and live forever.

Editorial.

TIME TO AWAKE.

"And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed. The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light."—Rom. 13:11, 12.

Night and sleep usually go together. The one was made for the other. And when united and used as God has designed, both are beautiful and good. One of the most touching figures expressive of God's kindness to His people, is that where it is said, "*He giveth His beloved sleep.*"

But there is a night which has no beauties, and a sleep which has no blessing in it. There is a moral and spiritual night, and a moral and spiritual sleep, which it would be well for man if he had never known. The one consists of ignorance, depravity and misery; the other of obliviousness, unconsciousness, self-satisfaction, and inactivity in what relates to God, eternity and the soul.

When a man is ignorant in sacred knowledge—having no just conceptions of God, of Christ, or of what respects our moral relations—to whom the subjects of revelation are unknown, unappreciated, imperfectly understood, and still more feebly felt—a darkness is in him. He walks in shades. Obscurity broods over his mental nature. He dwells in night.

You see a man of rude morals—in whom principle is not the governing motive—a man led on by mere passion, ambition and lust. He may have some good traits, wrought by the pressure of circumstances, but he has no fear of God before his eyes. He has no love or submission to the Lord Jesus Christ, in which alone true morality is to be found. His strongest impulses are all selfish and sinful. He finds it much easier to swear than to pray, and can find much more pleasure in the impure jest, the vulgar amusement, the social glass, than in that holiness without which he can never see God. Men like him may admire him, but when viewed in the light of sobriety and truth, the halo around him is dark. He is enveloped in the gloom of night.

And all who live in this night, are occupied with the proper business of night. They are *asleep*. Forgetfulness is upon them. The sleeping man recollects nothing. He thinks of nothing. He is for the time a blank. And so it is morally with all those who are under the shades of spiritual night. They have forgotten God. They think not of His terrible majesty, or of His matchless goodness. All the mighty subjects of Revelation are as nothing unto them. They remember not what has been threatened against sinners, nor what has been promised to saints.

They are *insensible*. The sleeping man has

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no consciousness, no feeling. You may call, but he does not hear. You may hold things up to him, but he does not see. You may touch him, but he pays no attention. And so with these spiritual sleepers. Divine things make no impression upon them. They are deaf to the calls and blind to the exhibitions of the Gospel. We preach to them, but they pass it by as nought. Providence lays hold upon them, but still they do not recognize the hand of God. They are plied with a thousand means, but they give no response and exhibit no signs of effective impression.

They are *self-secure.* A man will not sleep where he apprehends serious danger; and when he does sleep, his very sleeping is a cessation of solicitude in regard to his safety. And so it is with all unsanctified people. They have no idea of the danger they are in. They show no symptoms of concern for their safety. Though treading on the brink of hell, they manifest no anxiety, no alarm. Though liable any moment to be plunged into eternal perdition, they do not seem to see it. No serious apprehensions affect them. They are *asleep.*

And like what often happens to sleepers, they are also living an unreal life—occupied with vague fancies—dreaming bright and sunny things that nowhere exist. They see happiness where there is no happiness. They cry peace where there is no peace. They are filled with pleasant hopes where there is no room for anything but fearful apprehensions. They imagine that they are achieving the true end of life, whilst they are courting everlasting death. They see what is not, and see not what is. Their whole apprehension of things is unreal —utterly unfounded in truth. Their vision is not right vision. They do but *dream.*

If a sleeping man does anything, he does only foolish things. He has no proper reflection, and no considerable adaptation of himself to the things around him. There is no balance in the working of his faculties. The stories related of somnambulists and somniloquists are both comic and tragic, but never according to what a man in his right senses would do. The same is also true of spiritual leepers. They do not consider. They act as from some strange and unaccountable infatuation. And at best they do but act their silly dreams. They are the dupes of the folly and delusion of their own diseased imaginings. Some of their senses may be open, but not all of them. They may know there is a God and a judgment, but they do not seek His favor, or proceed at all as a rational consideration of their responsibilities would dictate. Their conduct is all that of sleep-walkers, and not that of men truly awake to things as they are.

Sleeping people, again, are always pleased and satisfied with their condition while asleep. They dislike to have their slumbers interfered with. If they are only left undisturbed they are content. "Tired nature's sweet restorer, balmy sleep," is so lovely to them, that they desire nothing to be intermixed with it, and for the time they want nothing else. They grumble at being aroused from it. They will even quarrel with the light that comes in at their windows to summon them from its embraces. And just so it is with such as are under the stupefactions of sin. They like it. Their moral somnolence is something that they relish. It relieves them of so many weighty cares. It brings them so many pleasant dreams. It furnishes them so much quietness on things which trouble other people. They are loth to be disenchanted or disturbed. They grumble at the servants whom God sends to call them up. They talk gruffly at the summons to arise, and turn over to court another nap. They have strong piques against the Bible for the light it throws in upon them, to rouse them from their carnal tranquillity. They are bent upon avoiding the cares of day and wakefulness as long as possible. They will not arise until they are made to feel that there is no other alternative left. And even after they have been forced to break their slumbers, they will sit swaggeringly upon the sides of their beds, and rest their hands clumsily upon their knees, and think wistfully after their broken dreams, and it is a great chance if they do not lean on the first thing that presents itself, and sleep again!

Such is the condition of those souls that have not risen up to be true and faithful disciples of the Lord Jesus Christ. Night is upon them. They

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have not the light of spiritual truth shining in their hearts, nor the light of well-ordered affections illuminating their lives, nor the light of lasting pleasure or immortal hope to cheer their march to eternity. And as they are in darkness, so they are asleep. All their spiritual senses are locked, or moved only with pitiable eccentricity and delirium.

Nor is this true only of the grossly vicious, the skeptical and the profane. It is equally true of every one, in any station in life, who has not wholly given up to be a servant and disciple of Christ the Lord. He that wallows in filth, and the cultivated worldling who boasts upon his good breeding, and superior intelligence—he who denies the Scriptures and takes refuge in downright unbelief, and he who acknowledges Christianity only to neglect its duties—he who cares not for his God, and he who means to repent but never does it, and every man, woman and youth not diligently engaged seeking the kingdom of God and His righteousness—all alike are in a spiritual condition just such as above described. The inactive, dreamy, delirious, sleepy tenants of spiritual darkness are neither scarce nor hard to be pointed out. That church member who would rather hear a song than a sermon, or prefer to attend a dance to a meeting of the saints around the Saviour's feet, is one of them; and he who dislikes to be pressed with the claims of practical godliness is another; and the churches, and the streets, and the theatres, and the highways are lined with them, and no observer can mistake them. Nor is it unlikely that some of them will read this.

Friend and brother, a new year of the Church and of Divine grace, has dawned upon you. It also brings a special message with it, direct from the Spirit of God. That message is, "*that now it is high time to awake out of sleep.*" "Wherefore He saith, Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light." Eph. 5 : 14. Awake—cast off the works of darkness—put on the armor of light—walk honestly, as in the day—put on the Lord Jesus Christ—live for another life,—such are the inculcations now again addressed to every one of us.

A spiritual sleeper *awakes*, when his senses open to his situation,—when he begins to see, and learn, and know what a lethargic and unsatisfactory life he has been leading,—when he commences to realize what a slothful servant, and what a guilty and faithless being he is in the sight of God. The Prodigal *awoke*, when he came to himself, and saw his wretchedness, and thought of the father he had wronged, and said he would arise and go to his father, and confess what a sinner he had been. The Publican *awoke*, when a consciousness of his crimes so overwhelmed him, that he smote upon his breast and cried for mercy. The base multitudes, on the day of Pentecost *awoke*, when they were pricked in their hearts by Peter's charge of the wickedness they had done, and cried out to know what they must do. And we shall awake, as the Apostle here admonishes, if we set ourselves to a review of our ways, learn our many defects, and come to a more decided and earnest mind with regard to the great things of our souls.

An awakened spiritual sleeper casts off the works of darkness, when he solemnly and honestly abandons his careless and evil ways, and determines no longer to walk with the wicked, or to remain in his indifferent and prayerless ways of life. When the man who has been overcome by his appetites dashes from him his cups, absents himself from the society of the drunken and the lewd, and sets his heart upon being a decent man and a Christian;—or when the unpraying man begins to call upon God, and to live as a man ought to live;—or when he who has been betrayed and caught by any of the many snares of the devil, confesses his guilt, and from henceforth is resolved to be found no more in such associations and such crimes;—then it may be said of him, that he has cast off the works of darkness.

An awakened spiritual sleeper puts on the armor of light, when he enlists and arrays himself as a good soldier of the Lord. What that armor is, the same Apostle elsewhere tells us. To take unto us "the whole armor of God," that we may be able to stand in the evil day, and having done all, to stand, we must have our "loins girt about with truth," have on "the breastplate of righteousness," our "feet shod with the

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preparation of the Gospel of peace," take "the shield of faith," wherewith to quench the fiery darts of the wicked, and "the helmet of salvation, and the sword of the Spirit, which is the word of God," and pray always with all prayer and supplication. The three thousand on the day of Pentecost put on this armor, when they received Peter's exhortation to repentance, and were baptized, and contined steadfast in the Apostle's doctrine and fellowship, and in breaking of bread and in prayers.

An awakened Christian sleeper walks honestly, as in the day, when he need not be ashamed of what he does—when he so orders his life that he need not fear to have all his habits known. Rioting, drinking, lewd behavior and thoughts, strifes, envyings, or the indulgence of bad passions of any sort, are all incompatible with this walking honestly as in the day. Ah, these nights, and these screened places about our cities, have records, which if told out, would cause the head of many a one who would be considered respectable, and even pious, to drop, and fill many a bold face with confusion. But any doings that we could not bear to have told before others, is not walking honestly as in the day.

And an awakened spiritual sleeper puts on the Lord Jesus Christ, when he takes shelter in Him as his refuge from deserved condemnation, and seeks to live Christ's life, and by faith in His Gospel clothes himself with Christ's righteousness. The Colossians had put on Christ, when they had risen with Christ, and had set their affections on things above, and became dead to this world, and had their life hid with Christ in God.

Such, then, is the spirit and import of these apostolic inculcations. Shall they be heard and heeded, or not? They are all greatly needed by every one, and by some so much needed that there is very great danger of utter shipwreck of faith if they be not heeded. Shall we not, then, take them to heart, and start this year of mercy with a new life? And if any are at a loss for motives, the Apostle abundantly supplies them.

"It is high time to awake." So many years and privileges spent to no better effect, is an argument of overwhelming force, not to trifle for the future as many have trifled in the past. If twenty, thirty, forty, fifty, sixty years of grace have passed with no better results than some can this day show, what hope is there that such will ever get to heaven without a vastly different way of dealing with sacred things than that which has characterized them hitherto? What reason can there be for allowing things to drift on for another hour as they have been drifting for these years that have gone? Averaging the ages of all our readers, it may be safely said that two-thirds of the very best time to become what we ought to be have passed away. For many it is already the ninth and eleventh hour of the day. Short, very short, and liable to be cut off any instant, is the space yet remaining wherein the opportunities of salvation are accessible. Is it not, therefore, "high time to awake out of sleep?"

"The night is far spent." This night time of our world will soon be over. There is a day coming in which the unsanctified and the unprayerful shall not be able to stand. The chariot of God's judgment, which is to sweep all the unholy to their deserved perdition, is already in motion. Who knows but this shall be the last year of grace this side of the coming of our Lord? Shall we then let it come in and go by without an effort to make our calling and election sure?

"The day is at hand"—the day of final deliverance for the suffering saints—the day when He that shall come will come, with power and great glory, to be glorified in His saints, and to be admired in all them that believe. A little while, and then shall be fulfilled the prayer, which He has taught us, "Thy kingdom come." Any of these passing nights the shout may go forth from the sky, at which the very dead shall rise, and the day dawn which shall have no more night. Shall we not, then, bestir ourselves, and so live and pray that we may be ready for it? O, if it were to overtake some with no more preparation than they now have, what would become of them? And yet there is no guarantee whatever that it will not so overtake them, unless they at once repent, and change their careless ways.

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"*Salvation is near*,"—the means of it are near. It is ready to become the consolation of all that will awake and put on the Lord Jesus. It is 1800 years nearer to its consummation than it was when the Apostles were on earth. It is half a lifetime nearer than when you begun to live. It is another year nearer than it was in the last advent season. And the year that we are now entering may be the last before that consummation shall come. And how is it possible for us to realize these things without being moved, as we never heretofore have been? Let the world think of us what it will; let the godless sneer, and point at us the finger of scorn, and talk of us as foolish and weak; let others risk it to go on as they always have done, not caring for God or His judgments; but let us not suffer ourselves to be laughed out of our salvation, or cheated out of eternal life, to have a little of this world's deceitful favors. Heaven is the proper goal of our being. To that let us look. For a place there let us live and labor and suffer. And, whatever this new year of grace shall bring, let us make sure that it brings us closer to God, and arouses us more to the importance of the things of eternity, "Knowing the time, that now it is high time to awake out of sleep."

EDITORIAL CORRESPONDENCE.

A VENERABLE friend sends us an extract from the *New York Observer* of September 3d, in which the editor speaks of a visit to the Shakers in Columbia County, N. Y., and says of these deluded people:

"I have not a doubt but you will be as surprised as I was to find that Shakerism is composed of Millenarianism and Spiritualism. It is built upon the twofold idea that the Lord Jesus Christ has made His promised second appearing already in the homes and faith of the Shakers. They have also constant communication with the unseen world by spiritual manifestations. These people are Millenarians. They take the prophecies of Daniel and others; the 'time, times and a half;' the '2300 days,' the '1260 days,' the '1290 days,' the '1336 days,' and they add and subtract, and bring out '1747,' the date of the beginning of Shakerism, just as clearly and correctly as Father Miller ciphered out 1843, or any other modern prophet ciphers out 1868, or any date he wishes to fix for the second appearing of Him who has Himself forbidden us to know when He is coming. The Shakers believe He is now present in them, and that it is high noon of the Millennium all around here."

Upon this our correspondent justly remarks: I have long since ceased to wonder at any fabrication which partisan zeal and prejudice could pen down, and attempt to palm off upon the world as truth. But I must say that I had supposed the editor of the *Observer* incapable of doing this thing. I know he has occasionally gone out of his way to sneer at and slur Millenarians. One of two things must be true,—either he is profoundly ignorant of the great subject, or he has, while writing, entirely forgotten the ninth commandment; for there is not in the above account of Shakerism, as given by himself, the first element of the great Bible doctrine of the Millennium, as held by the worthies of all antiquity, from the time of Enoch, the seventh from Adam, down to near the close of the third century of the Christian era; nor as held by the Reformers in the days of the rainbow angel; nor as held by the great body of Millenarians of the present day.

"The Shakers believe" what? that "He, Christ, is now present *in them*." Can it be possible that the editor of the *Observer* mistook this for Millenarianism? Why it is his own Whitbyan theory of an invisible spiritual reign, after his expected conversion of the world takes place, and for the one thousand years! whereas the great and glorious Bible doctrine of the Millennium is this: the visible personal coming of the Son of Man in glory, the resurrection of the holy dead, the judgment of the living nations, the full establishment of His kingdom, and the commencement of His universal and everlasting reign on the renewed earth, and in the midst of a redeemed race. This involves the perpetuity of the earth, for it "abideth forever," as the covenant of day and night can never be broken, nor the ordinances of heaven annulled; for He hath established them

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to be forever, and also the continuance of the race "for perpetual generations."

Besides, the editor of the *Observer* is equally uncandid and unjust in his implied attempt to associate "Father Miller" with Millenarians. There is but one point of agreement between Miller and his followers and Millenarians, whereas there are many points of agreement between them and the sneering editor's theory, as can readily be shown. J. D. P.

THE WORLD WHEN CHRIST COMES.

It is clearly set forth in the Scriptures, that the return of Christ to judgment will find the world anything but holy, peaceful, Christian, and happy; and that the last days will be earth's worst days, crowded with all forms of abounding wickedness, apostasy, irreligion, disorder, and sensuality. Indeed, it is one of the uniform laws of Providence, that judgment never comes in a pure and peaceful age. It is only when the blasphemies of men run highest, that the Almighty strikes. When the wickedness of the old world culminated, the flood came. When the iniquities of Sodom were at their height, the day of doom dawned. When "the iniquity of the Amorites" was "full," the sword of Israel was upon them for their extermination. When the Jews, to their many crimes and apostasy, added responsibility for the Messiah's blood, the ploughshare of destruction overturned their city, destroyed the last remnants of their state, and entailed eighteen centuries of woe upon their children. The greatness of judgment is also always graduated by the extent and turpitude of the offences which call it down. And as all Divine judgments, hitherto, have been samples and earnests of the great judgment to come; and, as that when it comes, is to be the most universal and awful of all, we are forced to the conclusion that it will overtake the world in a condition of unbounded guilt and godlessness, transcending everything that has thus far marked the history of man.

To this, also, agree all the Scriptural statements on the subject: "*When the Son of Man cometh, shall He find faith on the earth?*" (Luke 18:7–8.) "As it was in the days of Noe, so shall it be also in the days of the Son of Man." (Luke 17:26–27.) We know what sort of days those of Noah were. We know that they were not centuries of righteousness and peace. The testimony of God certifies to us what was the state of things. The inspired record is, that "*God saw that the wickedness of man was great in the earth*, and that every imagination of the thoughts of his heart was only evil continually. . . *The earth, also, was corrupt before God;* AND THE EARTH WAS FILLED WITH VIOLENCE. And God looked upon the earth, and behold, it was corrupt: *for all flesh had corrupted His way upon the earth.*" (Gen. 6:1–13.) Such is the awful portrait of those times, sketched by the Holy Ghost Himself. And the word of the divine Jesus, more than once recorded, is: "AS THE DAYS OF NOE WERE, SO SHALL ALSO THE COMING OF THE SON OF MAN BE." (Matt. 24:37–39.) We know, too, from the same infallible source, what was the moral estate of the cities of the plain, at the time they were overwhelmed. "The Lord said: 'The cry of Sodom and Gomorrah is great, and *their sin is very grievous.*'" Not ten righteous men could be found in all their teeming populations. (Gen. 18:20–32; 19:1–17.) But the word of Jesus is: "*Likewise, also, as it was in the days of Lot;* they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all: EVEN THUS SHALL IT BE IN THE DAY WHEN THE SON OF MAN IS REVEALED." (Luke 17:28–30.) Paul testifies to the same effect: "This know also, that *in the last days* PERILOUS TIMES SHALL COME. *For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof.*" (2 Tim. 3:1–9.) And if this correctly portrays what is to be the prevailing condition of the professing Church, what shall be said of the vulgar multitudes who make no pretensions to piety or godliness?

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The Prophetic Times.

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Special Contributions.

ISRAEL AND THE CHURCH.

(Continued from page 5.)

BEARING in mind that the two Treatises under consideration agree in the error, that the kingdom of God is the professing Church—the one house under two administrations, from the days of Abraham till the end of the world—we will proceed to examine the next error, as stated by Mr. Lord, and tacitly implied in Prof. Hengstenberg's theory, viz., that the kingdom of heaven, or the professing Church of the Gospel dispensation, was offered to the Jews in the ministry of Jesus, and, by them, in their judicial blindness, rejected.

Mr. Lord says: "Our Saviour first offered to the unbelieving but covenanted Jewish nation, in its judicial blindness—or, which is the same thing, to the professing, but wholly corrupt and apostate Jewish Church—which, hitherto, was His only visible Church on earth; not the Davidic and temporal kingdom, which they had expected, and which had been promised to them, of which He was to be the Theocratic Head, but of which, in their sins, they were, as yet, unworthy; but His spiritual kingdom only, and that only on account of their sins, upon conditions which were as repugnant to their ceremonial self-righteousness as it was to their infatuated worldly hopes and expectations." The distinction here drawn between the Davidic and temporal kingdom, and His spiritual kingdom, is fanciful. The Scriptures speak of but one kingdom under the phrase "kingdom of God" or "kingdom of heaven." This kingdom is heavenly, and spiritual, and glorious; characterized by peace, and righteousness, and joy. This distinction is made to obviate some difficulties arising out of the previous definition, that the kingdom of heaven is the professing Church; but the difficulties are not thereby obviated, but rather increased: for, now, it follows that the kingdom of God is not only His spiritual kingdom, or professing Church, but, also, the Davidic or temporal kingdom; and, with this twofold definition, the difficulties of exposition are increased in proportion, and absurdities meet us at every step. For, if the Jewish nation was then Christ's only visible Church on earth, then, the Jewish nation, as the professing Church, was the spiritual kingdom of heaven; and the amount of the paragraph is, that Christ offered the professing Church to the professing Church, and on such conditions as were repugnant to the degenerate professing Church. And further, on page 21, the phraseology amounts to this: that the professing Church shut against themselves the graciously-opened door of the professing Church; and, on page 23, that the meaning of Matt. 21: 43, is, that the professing Church should be taken from the Jewish nation—considered as the Jewish Church—and given, not to the professing Christian Church, but to Christ's elect Church, or chosen remnant; all of which is solecistical in the extreme, and demonstrates the erroneousness of the definition that the kingdom of God is the professing Church.

The other definition, if we leave out the word "temporal," viz., the Davidic kingdom, meaning thereby the future reign of Christ, when the Lord God shall give unto Him the throne of His father David, and He shall order

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it, and establish it, with judgment and with justice, from thenceforth even forever, is a correct definition of the kingdom of heaven. It was indeed this that the Jews expected; and expected, because, as we have shown, it was promised to them in the national covenant which God made with them at Sinai; promised on condition of their keeping the covenant and obeying the law, but which they brake in all their generations, through the period of their national trial, which did not terminate until Christ came and was personally rejected by them, and crucified. Until then, the Sinaic covenant was in force, and its promise of the kingdom and glory still valid on condition of obedience. It was this promise Christ came to confirm in its actuality, had they received Him. It was this kingdom which was at hand in the readiness of God to fulfil the promise to them, had they proved worthy. This kingdom was theirs, conditionally, by the national covenant, but forfeited by their disobedience, and, therefore, taken from them in the abrogation of that covenant. This is illustrated by the parable (Matt. 22: 1–10) of the marriage of the king's son. They were the invited guests. Their national covenant was the standing invitation. At the time of Christ's personal manifestation in the flesh, the wedding was ready —the kingdom was at hand to be set up. But they proved unworthy by their wicked conduct; and the wedding is postponed until suitable guests can be furnished by the issue of invitations to others in their stead. The result of their national trial was a demonstration of the impracticability of training a nation, in natural flesh, to be the kings and priests of the kingdom of heaven, and proved, that by the deeds of the law shall no flesh be justified in God's sight. It was in this relation, and from this position, they were nationally rejected—rejected from being "a kingdom of priests" in natural flesh. Hence it is said that "flesh and blood cannot inherit the kingdom of God." But their national rejection, on these grounds, did not affect their relation, individually, to the covenant of grace in Christ Jesus. It did not exclude them from either the means or ends of grace. On the contrary, the commission of the Gospel ministry includes all nations, beginning at Jerusalem. Instead of "blindly shutting against themselves the graciously-opened door" of the Christian dispensation, "and its' graciously-offered and free salvation," that door was largely and most effectually opened to them on the day of Pentecost, and has never been closed against them. Their national disobedience forfeited to them the covenanted exaltation, in the flesh, over all the earth, and their repudiation, in that relation, is final; but, they are not thereby shut out from the blessings of the Gospel. They are not only called by the Gospel to the "obtaining of the glory of our Lord Jesus Christ," they were the first to be called; for Peter said to them (Acts 3 : 26), "Unto you first, God having raised up His Son Jesus, sent Him to bless you, in turning away every one of you from his iniquities." And many thousands of the Jews believed, and constituted the first Christian churches before the Gospel was preached to the Gentiles. And had they ALL believed, the Gospel would not have been preached, as now, to the Gentiles at all; for through the fall of the unbelieving Jews, salvation is come to the Gentiles.

It was not then, what Mr. L. calls "Messiah's spiritual kingdom," or the "probationary relation under the present Gospel dispensation," which was taken away from Israel or the Jews. In this he is altogether mistaken, and is at variance with the testimony of Scripture, which shows that the Gospel calling is, in virtue of the Abrahamic covenant, to the Jew first. Hence, Paul and Barnabas said to them (Acts 13: 46 :), "It was necessary that the word of God should first have been spoken to you; but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles." The calling of the Gentiles was consequent upon Israel's unbelief, just as the invitation of other guests to the marriage of the King's Son was consequent upon the unworthiness of those first bidden. The Jewish nation, or Israel after the flesh, is represented by the first bidden guests, and does not include the remnant who believe, and who are distinguished as the election which God foreknew. There was always such an election out of every gen-

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eration during their national trial, and there is such an election still, who are the "Israel of God," who, being of faith, shall obtain the kingdom; and the rest are blinded.

Mr. L. traces this blindness to a sentence of judicial condemnation God pronounced upon Israel, by the prophet Isaiah, twenty-six hundred years ago, and which, he supposes, involved a "continuous process of hardening, with God as the principal and efficient cause, the message (or sentence), the mediate cause, and the prophet the ministerial cause," thus attributing the blindness of succeeding generations to God as the principal and efficient cause, in the execution upon them of a penalty for the wickedness of Israel in the days of Isaiah. This view of the case is strongly put by the grouping together of a few passages from Isaiah's prophecy and the New Testament, making it appear very plausible, but by no means proving it. No such imputation of wrong to God can be admitted, for His ways are equal, and all His judgments are just. The first passage from Isaiah, ch. 1:2–15, is adduced to show the wickedness of that generation as the reason for the sentence; and yet there is really no connection between this arraignment of the nation for their sins, and the so called judicial sentence in the sixth chapter; on the contrary it is followed by an exhortation to repentance, with the assurance, that "though their sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool." It is therefore a mistake to suppose that it is a conviction pressed to judgment. But in the ministry of the prophets, and in his dealings with Israel, God had all the day long, through the whole term of their national trial, stretched out his hand to a disobedient and gainsaying people. Hence, they heard, but understood not; they saw, but perceived not: and in the vision of the sixth chapter, Isaiah is commanded to tell them that the effects of their conduct would be to make their hearts gross, and their ears heavy, and their eyes sticky, so that they could not see with their eyes, nor hear with their ears, nor understand with their heart, nor be converted and healed. And the result would be their captivity and the desolation of their land, though they should be preserved and restored again for the sake of the holy seed, or elect remnant. This prophecy had reference, primarily, to the Babylonish captivity, which took place about one hundred years afterwards. And in this captivity of the people, and desolation of their land, they were divinely chastened for their good, and their hearts were humbled so that they acknowledged their sins and sought after God, who restored them in His mercy, and gave them such favor in the sight of the heathen that they assisted them in their return to their own land, and in rebuilding their city and temple. "And the children of Israel, which were come again out of the captivity, and all such as had separated themselves unto them from the filthiness of the heathen of the land, to seek the Lord God of Israel, did eat, and kept the feast of unleavened bread seven days with joy: for the Lord had made them joyful, and turned the heart of the king of Assyria unto them, to strengthen their hands in the work of the house of God, the God of Israel." (Ez. 6:21, 22.) Now this does not seem as if they were "abandoned alike of God and man;" or that they were at the time under a "continuous process of hardening, with God as the principal and efficient cause." This was about two hundred years after the supposed sentence of judicial blindness was pronounced upon them, and disproves the assertion of Mr. L., that the sentence "ever afterwards hung over Israel."

The facts, in their case, are that from their national organization and the institution of their trial under the Sinaic Covenant, "they were mingled among the heathen, and learned their works and served their idols," etc. Therefore, was the wrath of the Lork kindled against his people, insomuch that he abhorred his own inheritance. And He gave them into the hand of the heathen, etc. Many times did He deliver them; but they provoked Him with their counsel, and were brought low for their iniquity. Nevertheless He regarded their affliction when He heard their cry. And He remembered for them His covenant, and repented according to the multitude of His mercies. He made them also to be pitied of all those that

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carried them captives. (Ps. 106: 35–46.) It was their national characteristic to hear and not understand, to see and not perceive; and to become sensual, indifferent, blind to spiritual things, and to go on in their sins until they were visited by punishment; and "when He slew them, then they sought him; and they returned and inquired early after God." The sixth of Isaiah is only a prediction of one of those fatal relapses into apostasy from God, and their recovery again through the discipline of punishment. The same thing occurred during the ministry of Christ. There was a refulfilment of that prophecy in the moral state of the people. They heard, but understood not; they saw, but perceived not; their heart was gross, their ears were dull, their eyes were closed. They were without spiritual perceptions. The truth did not convert them, it only enraged them. The more they understood of Christ's doctrine the more they hated Him. They showed that they could not bear the truth. Hence, He spake to them in parables, not to conceal the truth lest they should understand and believe; but because it was the only method of reaching their minds without arousing their passions. It is monstrous—it is blasphemous to suppose that His intention was to speak so as to be misunderstood, lest they should be converted and healed. On the contrary, in Mark 4:33 it is said, "with many such parables spake He the word unto them, *as they were able to hear it.*" For the same reason Christ withheld many things from His disciples (John 14:12), though to them, in general, it was given to know the mysteries of the kingdom of Heaven, inasmuch as they received the same with a childlike spirit. For the same reason Paul fed the Corinthians with milk and not with meat. (1 Cor. 3:2, 3.) For the same reason Paul and others were forbidden of the Holy Spirit to preach the word in Asia. (Acts 16:6.) By the parables He gave them as much of the truth as they could bear, and sometimes pressed it home upon them until they were ready to stone Him. So sensual and depraved had they become, that instead of profiting by his ministry they continued to persecute Him, and at last consummated their national guilt by His crucifixion. Hence, the wrath is come upon them in their national rejection, dispersion, and tribulation.

The blindness, in part, which has happened to Israel, is consequent upon their continued adherence to the abrogated Sinaic covenant, in expectation that the Messiah will yet come in the flesh, and exalt them to the headship of the world. In this, their table—their covenant—has become "a snare, and a trap, and a stumbling-block, and a recompense unto them;" and their eyes are darkened, and their back is bowed. This blindness *has happened* to them. It is not the effect of a "continuous process of hardening, with God as the principal and efficient cause." It is the effect of their own continuous adhesion to their national covenant since the termination of their national trial. And it will continue until the fulness of the Gentiles, or the Gentile complement, necessary to make up for the defection of Israel and complete the elect Church, be come in; and, therefore, to the end of the present dispensation. But this blindness is only in part, it is not total. In all centuries of this dispensation there have been some of Israel who have believed. In proportion to the whole, there may be as many saved of Israel as of the Gentiles. The blindness of the Gentile mind is perhaps as deep as the blindness of the Jewish mind. Even in the professing Christian Church, especially since the apostasy, and the revelation of the mystery of iniquity, there is an almost total eclipse of faith. And the present state of the world, political, moral, and religious, is fearfully portentous of the approaching end.

It is, therefore, erroneous to suppose that the Jewish people are under some fatal sentence of judicial blindness, of which, God is the principal and efficient cause; and which effectually hinders their conversion to the Christian faith. The difficulty in reaching their minds and touching their hearts arises from another cause. The veil is on their heart because of their adhesion to their national covenant. And yet, an Apollos "mightily convinced the Jews and that publicly, showing by the Scriptures that Jesus was Christ." And Paul "expounded and testified the kingdom of God, persuading them

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concerning Jesus, both out of the law of Moses, and out of the prophets—and some believed the things which were spoken, and some believed not." After this manner they may still be reached and convinced of the truth. After this manner there is yet a remnant saved according to the election of grace. **

MINISTERING ANGELS.

"And another angel came and stood at the altar having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints, upon the golden altar which was before the throne. And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel's hand."—Rev. 8:3, 4.

Is not this a beautiful, and poetic idea; our very prayers wafted on angels' breath to the throne of God, and purified as it were from every earthly contact by the conjoint incense from the golden altar of sacrifice, perfumed and sweetened from all dross, a meet offering for the pure ear of the Holy Son of God; plainly showing us, that were it possible for angels to act as intercessors between God and man, such heavenly beings would not have needed any offering, being all purity themselves. They were simply God's ministering spirits of love, in the pleasure of obeying His will. Our angel-spirits guarding the outpouring utterings of our hearts to the Lord! What a thought is here! How lovingly the children of God are tended, we can scarcely realize. Oh, how truly thankful we should feel to our Maker for all this watching and nursing of our souls, helping us to endure the toils of a sin-burdened, weary world, and giving us occasional glimpses of what we shall be —

When the battle-strife has passed,
And the noisy din is o'er;
When hand in hand with Christ we walk,
On Canaan's happy shore.

Thrice happy are we if we keep God's commands, for then are we the friends of God. "Ye are my friends, if ye do whatsoever I command you." (John 15:14.) Who amongst us then would change for the friendship of the world?—for it is enmity to God, and all holy things. Its pleasures bring neither life, joy, or peace; its treasures, where can we place them that "the moth and rust doth not corrupt," or where that thieves cannot break through and steal? In Heaven there is no alloy mixed with the gold of our riches Our jewels are set in the bright radiance of God's love, dazzling the soul of the believer with the perfection of its pure and holy beauty. Wake up! unconverted man, you know not what you are losing, you, bound down with anguish and despair. There is a rest awaiting, weary one; come buy, without money and without price. God's grace is plenteous, He showers it on those He loves, and you may have it if you will only "come unto Him that you may have life." He is a precious Saviour, only try Him. Are you weak? He will make you strong. Are you sickly? He will cure you, for "He doeth all things well." Are you hungry? He will give you "of the bread of life." Are you thirsty? "He will give you living waters, that beneath His altars flow." Do you wish to be cleansed? "He will wash you in His blood, white and pure from all sins." Are you naked? He will clothe you with "His garments of meekness and purity of spirit." Will you partake of the marriage supper of the Lamb? "the Spirit and the Bride say, come, and let him that heareth say, come." Come, guilty one, Christ is coming. He willeth not the death of a sinner, but rather that he should repent and be saved; He will wipe away all your tears. May he in His infinite mercy knock at the door of your heart and find entrance there. Dear Christian friends, we never can have too much of a good thing; we never can have enough of Christ; repetition is often tiresome and grates harshly on the ear, but blessed be God, the repetition of His grace never wearies. We want it, not measured sparingly, but good measure, heaped up to the brim, running over. Our hearts do welcome it, refreshing and soothing our weak natures, and removing the briers of sin and the tangled weeds that beset our path in this life, and paving the way for our walk with Christ in Heaven. And as we walk here, so will our road be without turning above. "But to which of

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the angels saith He at any time, Sit on my right hand, until I make thine enemies thy footstool; are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" Is not this an indisputable proof of the presence, *i. e.* the invisible presence, of angels ministering to us. Here, we have no abiding city, therefore these kind guardians, ever in their spiritual presence, incite us to do good and to avoid all evil, by resisting, through the grace of God, that arch tempter, Satan, and never permitting him place in our hearts, dedicated to God alone, prompting us to be instant in prayer when we feel disposed to sin, as our frail natures will. Let us not forget to bow before His throne to obtain mercy, and find grace in the time of need. (Heb. 4:16.) We can never fail to find a ready friend in God. He may not answer our prayers as we wish, but "the Spirit always maketh intercession as God wills, for He knoweth His will and pleaseth Him in all things." (Rom. 8:26, 27.) Spirits, and angels, and messengers, are synonymous. Talking of little children, our Lord says: "For their angels do always behold the face of my Father which is in Heaven;" *i. e.*, their messengers, or spirits, meaning their guardian spirits or angels. Angels surely cannot be hurt by coming in contact with the world, as a sinful being cannot approach the Father, much less gaze on His glory. Thanks be unto God, our last enemy—which is death—when destroyed, will be the means, through the merits of our Saviour, blessed forever, of allowing our then purified earth to breathe again, free from sin, the home of God's own true people forever. Are we praying? are we longing for the near approach of our Saviour? Signs tell us He is coming; the winds and the waves warn us He is coming; and there is a feeling in our hearts that He is coming; and every believing soul vibrates with joy at the thought. Jerusalem, dear city of peace, are you preparing for the reception of your King? Will you spread your garments, and strew branches in the way for His holy feet? "And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplication: and they shall look upon me whom they have pierced, and they shall mourn for Him, as one mourneth for his only son, and shall be in bitterness for Him, as one that is in bitterness for his first-born." (Zechariah 12: 10.)

Gracious Father, hear thy children!
Open wide the pearly door
Back upon its golden hinges;
Lift the azure netted curtains,
Hiding Christ, our loved Redeemer,
Rend the envied veil asunder:
We are watching, we are waiting,
With no holy zeal abating;
Give us grace, to bide thy coming,
Cherished Saviour, evermore!

JEDA.

STRANGE PHENOMENON.

WITH reluctance I send you the following, almost as strange and significant as that of the giant figure seen waving its hands over the Isle of Man, town of Douglas, some time ago, recorded by you.

The event below narrated, occurred a year ago last October; place, near Crescent City, Iowa, five miles above, or north of, Council Bluffs, on the great Central and Northwest Railroad.

As the married daughter of my senior elder, with her husband, were walking homewards in the dusk, down or along said railroad, she suddenly looked up, and cried to her husband, "Look!" When *both* clearly saw a large host in the sky—infantry first, cavalry in the rear—all keeping time to the slow martial tramp. They soon quickened their speed to a "double-quick," and then vanished in a rushing *cavalry charge!* They were followed by an imposing figure of a general on a *snow-white horse*, bringing up the rear. All these figures were quite distinct, and all, but the latter, quite dark. Their course was southwest, toward "Salt Lake," and must have been seen some minutes, as the parties hastened down the railroad to call others to witness this very unusual sight, but the fierce "charge" took the army out of sight too soon.

I had this account from the lips of the woman, myself, and cross-questioned her after the

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manner of witnesses in court. She is perfectly reliable, and is certain it was no optical illusion. "Any one could have seen it." There were no clouds; and the haze, in the dusk, was the ground on which the army moved. She considered it a sign of coming events. What, no one can tell.

R. B.

WOODBINE, HARRISON CO., IOWA,
December 10th, 1868.

Selections.

NAPOLEON AND EUROPE.

THE military preparations of France have become the wonder of the age. Nothing like them has been known since Xerxes invaded Greece. The hosts of William the Conqueror would not be missed out of the military array of Napoleon III. The great Russian campaign of 1812, has been always looked upon as the mightiest event of modern times. It is the standard of comparison whenever military movements are the theme. But the Third Napoleon transcends the First in the vastness of his preparations as much as in the profoundness of his policy. He has acted for years with that consummate prudence which superficial men have mistaken for imbecility. He allowed Denmark to be broken up by Austria and Prussia, for well he knew that the two plunderers would quarrel for the spoil. He remained silent and passive, that all things might take their course. Austria and Prussia quarrelled for the Danish spoils, and Austria was defeated and laid low. What has been the result? That Austria has now become the vassal of Napoleon, and in place of resisting his ambition, will only be too happy in sustaining it. Austria, which was, at all times, the enemy of the First Napoleon, has become the humble ally of the Third. Has not the Imperial policy been wondrously carried out?

Again: had Napoleon marched to the Rhine a few years ago, he would have been destroyed; for Austria would have joined Prussia against him, and every man in Germany would have taken arms for the honor of the Fatherland; besides, his ambition would have been so conspicuous, that even England and Russia might have joined in a European coalition. But now it is far otherwise. Austria hates Prussia far more than she dreads Napoleon; and the Danish question affords the French Government an excuse for war, which no one can controvert. Napoleon is not marching to the Rhine; he is only assisting Denmark; or, rather, carrying out the Fifth Article of the Treaty of Prague. That Fifth Article was inserted by himself, with the express object of providing himself with an excuse for a war with Prussia. Now he has a perfect right to assist Denmark, and a still further right to insist on the fulfilment of a treaty. He does not make war for the Rhine, but for this Treaty of Prague. Half of Germany will be on his side; the other half indifferent. He will have nothing but Prussia proper to contend with, and France is more than a match for all that Prussia can bring into the field. On his way to Prussia he will have to cross the Rhenish provinces, and if he take possession, it will only be the accident of war—not by malice prepense—so that he will gain all he wants, with the additional honor of being the patron of the oppressed, and the vindicator of treaties. In all that has hitherto occurred, he has shown, to the utmost extent, some of the most powerful qualities of human character—patience, silence, and precaution. Not the vulgar silence of the tongue, but the majestic silence of the heart. A fool can hold his tongue, but he can never hold his heart. He has been mocked and ridiculed by the English press as the dupe and plaything of Bismarck. He has been represented and caricatured as begging for scraps, and being repulsed even in his humblest request. He has been hated and almost hooted by his own subjects. He has been described, by our own shallow press, as weak and wavering—as superannuated and worn out. He has endured all

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obloquy with that majestic silence of the heart —the silence of great deeds—the silence which belongs only to great men. Little men can neither practise nor comprehend it.

But what has he been doing amidst this cloud of silence? Like the cloud-compelling Jupiter, he has been gathering up his thunderbolts. Woe be to those against whom they shall be launched! He has raised his army to 1,300,000 men. He has exercised his troops in all the evolutions of war. He has trained them to night marches and night attacks. He has hardened their frames by exposure to all weathers—by encampment in the open fields at all seasons—by incessant yet judicious exercise. He has taught them to be familiar with darkness; to take in the twilight like the lions of the desert; to move with order and rapidity amidst the gloom and confusion of midnight. For that most perfect and most powerful of machines—a Napoleonic army—he has provided an equally perfect and powerful arm. He has completed his new rifles, leaving a million in reserve. He has completed his new artillery, and, still more wonderful, he has kept its secret.

Another engine of destruction has been produced under the immediate directions of the Emperor. It is called the "Mitrailleuse." By means of this engine, a single soldier can discharge fifty musket-balls per minute, each ball being effective at one thousand seven hundred yards—about an English mile. If we combine the "Mitrailleuse" with the new guns, and the Chassepot rifles, we shall find that silence is not imbecility, and that the Emperor Napoleon has not been silent in vain. He has expended his strength, not in empty words, but in pregnant deeds. He has been silent that he might the more secretly prepare, and, above all, that he might preserve the fatal secret of his engines of war.

He has succeeded; and we believe the day to be at hand when the ridiculed and superannuated monarch will burst upon Europe with one all-withering blaze of power. The dull, dark thunder-cloud will, in one instant, quiver with insufferable light. We make no pretensions to infallibillty, but we believe the thunderstorm to be at hand.

THE SUN AND MOON.

Galignani's Messenger (Paris) says that the sun's disk is at present riddled with holes, or spots, one of which is of very considerable size. It is a deep cavity in the photosphere, and so wide that the whole terrestrial globe would find room in it without touching the edges. There is another spot which, though much smaller, still has one of its diameters as large as that of our earth.

The *Public Ledger* (Philadelphia) says: Professor Winloch, of Harvard University, reports that he has seen a volcano in active eruption in the moon during the nights of December 1st and 2d. During the past year, astronomers have differed in opinion as to the disappearance of the crater Linnæus, marked on the best charts of the moon's surface till 1868. The destruction of this crater, if it should be the case, is stated to be the first evidence of actually observed changes going on at the surface of the moon. The observations of Professor Winloch would seem to confirm the conclusions of other astronomers on this subject. The foreign journals announce that Professor J. H. Madler, of Bonn, who is celebrated on account of the moon charts prepared by himself, has written a letter on this subject. Madler has been for many years nearly blind, but the disappearance of the crater Linnæus interests him as well as other eminent astronomers.

ALIVE TWO THOUSAND YEARS.

In the course of his wanderings among the pyramids of Egypt, Lord Lindsay, the celebrated English traveller, accidentally came across a mummy, which the inscription upon it proved to be two thousand years old. In examining the mummy, after it was carefully unwrapped, he found in one of its inclosed hands a small round root. Wondering how long vegetable life could last, he took the little bulb from the mummy's hand, and planted it in a sunny soil, allowed the dews and rains of

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Heaven to descend upon it, and in the course of a few weeks, to his astonishment and joy, that root burst forth and bloomed into a beautiful flower. This interesting incident suggested to Mrs. S. H. Bradford, an American poetess, the following verses upon

"THE RESURRECTION."

Two thousand years ago a flower
Bloom'd lightly in a far-off land;
Two thousand years ago its seed
Was placed within a dead man's hand.

Before the Saviour came to earth,
That man had lived, and loved and died,
And even in that far-off time,
The flower had spread its perfume wide.

Suns rose and set, years came and went,
The dead hand kept its treasure well;
Nations were born and turned to dust,
While life was hidden in that shell.

The shrivelled hand is robbed at last,
The seed is buried in the earth;
When, lo! the life—long hidden there—
Into a glorious flower burst forth.

Just such a plant as that which grew,
From such a seed when buried low;
Just such a flower in Egypt bloom'd
And died two thousand years ago.

And will not He who watched the seed
And kept the life within the shell,
When those He loves are laid to rest,
Watch o'er their buried dust as well?

And will He not from 'neath the sod,
Cause something glorious to arise?
Aye, though it sleep two thousand years,
Yet all that buried dust shall rise.

Just such a face as greets you now,
Just such a form as here we wear,
Only more glorious far, will rise
To meet the Saviour in the air.

Then will I lay me down in peace,
When called to leave this vale of tears,
For "in my flesh shall I see God,"
E'en though I sleep two thousand years.

Editorial.

DANIEL AND HIS PROPHECIES.

Introductory Observations.

Pains have often been taken to make believe that we know almost nothing of Daniel, the author of the Book of Holy Scripture which bears his name. It has not been because ample records are wanting on the subject, but because men have been very anxious to get rid of them. Gibbon once said, "The stubborn mind of an infidel is guarded by a secret incurable suspicion." And it is this "incurable suspicion"—this shutting of one's self up against the admission of the truth—this foregone conclusion against the possibility of miracles and prophecy—that explains the reason that some men find no information about "Daniel, the prophet." The truth is, we know more of him than we do of Adam, Noah, or Job; as much, as of Joseph, Isaiah, or Herod the Great; and nearly as much as of Moses, David, or St. Paul.

Three Daniels are spoken of in the Scriptures: one, a son of David, born in Hebron, of Abigail the Carmelitess, referred to in 1 Chron. 3: 1; another, a son of Ithamar, who went up with Ezra after the Babylonish captivity, and of whom we read in Ez. 8: 2, and Neh. 10: 6; and the third, the great Daniel, the prophet of God, who wrote one of the most remarkable and important Books of the inspired Canon.

This Daniel, with whom alone we have here to do, was descended from one of the highest Jewish families, in the last period of the Hebrew monarchy. He was, almost certainly, of royal blood, born at Jerusalem. He was among the captives whom Nebuchadnezzar carried away from Judea to Babylon, at which time he was a boy not over fourteen years of age. Of all the Jewish youths thus transported, he was the foremost in every quality and attainment of body and mind. He was without blemish, skilful in wisdom, cunning in knowledge, understanding science, and having ability in him; which, with his royal blood, soon secured for him an election for service in the King's palace. For three years he was put under special train-

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ing for court duty, under the charge of the Babylonian eunuchs. It had been prophesied by Isaiah to Hezekiah: "Of thy sons which shall issue from thee, which thou shalt beget, shall they take away; and they shall be eunuchs in the palace of the King of Babylon" (Is. 39: 7). The inference is, that in Daniel was this prediction fulfilled, and that in suffering and privation he was formed for the place in which he became so conspicuous and notable. His name, also, was changed, partly as a badge of servitude, partly to obliterate the memory of his early home, but principally, that he might forget the God of Israel and become a servant of Nebuchadnezzar's god.

Still, though living among an idolatrous people, put into a school of idolaters, named after an idol god, and serving in the court of an idolatrous king, Daniel never became an idolater. From childhood he had been instructed in the knowledge and law of the God of Abraham, Isaac, and Jacob, his fathers, and from those teachings he never departed. When but a boy of fourteen, he refused to be persuaded to eat of the king's meats, because they were connected with idol-sacrifices, and were not prepared in accord with Jehovah's law. And so vigorous was his youthful faith, heralding in its simplicity his future greatness, that he trusted in God to uphold his health and strength by pulse and water, quite as well as through the stronger but forbidden food. He was from the first persuaded, and on this persuasion he ever acted—an abiding model for all young men—that abstinence from sinful indulgences is the only sure way to real prosperity in the end. In that faith he succeeded beyond all his heathen companions when a youth. And in that faith he continued and prospered, from the beginning of Nebuchadnezzar's reign, through all the changes of empire, and all the extraordinary trials of his high place, down to Cyrus. From early youth one of the judges of Babylon, president over all the colleges of its wise men, and head of the heads of all the sections of the empire; amid all the intrigues indigenous to Oriental despotisms; amid all the envy toward a foreign captive as a counsellor of royalty; amid all the troubles incident to the king's seven years' insanity, and the murder of two of his successors; amid all the varied changes of the kingdom and its monarchs; he maintained an unbroken political greatness of seventy years, preserved his integrity untarnished, and outlived envy, jealousy, and dynasties. Honored during forty years of Nebuchadnezzar's reign; intrusted with the king's business under the insolent and sensual Belshazzar; owned by the conquering Medo-Persians; the stay and earthly protector of his people during the dreary years of their exile; the writer most likely of the decree of Cyrus giving leave for their return to the land of their fathers; a worshipper of the true God in the most dissolute and degraded as the most grand of the old heathen cities, his life presents one of the rarest pictures the world has ever beheld—a living poem of faith and greatness more eloquent than words.

Four times, outside of the Book of Daniel, is this distinguished man referred to by name. He is twice mentioned by Ezekiel; once for his pre-eminent godliness, and once for his transcendent wisdom. In the one instance, the word is: "Son of man, when the land sinneth against me by trespassing grievously, . . . though, Noah, *Daniel*, and Job, were in it, they should deliver but their own souls by their righteousness" (Ezek. 14: 13, 14). In the other instance the prince of Tyre is charged with the presumption of professing to be "wiser than *Daniel*" (Ezek. 28: 3). And the Saviour himself is twice said to have referred to him in full acknowledgment of his eminent character as a servant and prophet of God (Matt. 24: 15; Mark 13: 14).

The *Book* of Daniel is quite as remarkable as the life of its author. "Daniel," says Jerome, "not only, as do other prophets, writes that Christ should come, but also teaches at what time he should come, and arranges the kings in order, and numbers the years, and announces the most evident signs." But for this very reason he has been assailed, and the most extraordinary attempts made to impeach his prophetic character. The natural heart dislikes certainty and definiteness in sacred things. As long as they are left in the mist, capable of

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being turned and twisted into harmony with any system that may be invented, people are quite willing to have them pass for Divine; but so soon as they become fixed, and fasten down upon definite events and dates, the character of which can no longer be doubted, then the proud heart rebels, its lurking unbelief is detected, and the superior clearness and certainty of the thing is made an argument for the rejection of it as not Divine. This was the ground upon which Porphyry, in the third century, assailed the inspiration of this book; and the same is the staple of argument on the part of troops of rationalistic critics in modern times.

But, we have no quarrel with the Book on this score, and consider it very unreasonable that any one else should have. We accept and hold it, from beginning to end, as it stands in the Canon, as the production of the great Daniel of the captivity; and by no possibility the work of any other man; and as, at the same time, an inspired Book, unerring in its history, and infallible in its predictions—yea, one of the noblest and most important individual sections of the Word of God.

It is agreed on all hands, that the Book of Daniel is from one writer. Its style, language, structure, and the interior dependence of one part on another, prove that it was composed by one mind, and proceeded from one author. And, as the production of one author, it is impossible, from the nature of the contents, the languages employed, the perfect mastery of facts and their minutiæ, and the exactness of allusions which could not have been known by any one in the time to which some have assigned the composition of the work, that it could have been written by any other than the very Daniel whose history it gives, and who so often in the course of the narrative claims to be the seer and actor whose life and visions it records.

It cannot be successfully disputed, that this Book was received into the Canon of the Old Testament, as the authentic and sacred work of the Daniel of the captivity, which Canon was regarded as complete long before the time of the Maccabees, to which skeptical critics would refer it. With all the scrupulousness of the Jews, as to what they admitted into the catalogue of their sacred Books, there is no instance in which they ever classed the Book of Daniel with apocryphal writings, or doubted concerning its authenticity or inspiration.

Josephus witnesses that this Book of Daniel was in existence in the time of Alexander the Great, that it was shown that conqueror in Jerusalem by the high priest as one of the prophetic Books of the Jews, and that it told that a Greek should destroy the Persian Empire, and that Alexander was encouraged by it to undertake his Eastern expeditions, and was so pleased to learn what he had ascertained from it, that he agreed to grant to the Jews whatever favors they might desire of him. (*Antiquities*, B. xi, chap. viii.) This account is corroborated by other historic facts, viz., that Alexander was at that time personally in Palestine, that he had an interview with the high priest and others, that the Jews voluntarily surrendered to him, and that he did treat them favorably. Yet all this occurred more than a century and a half before the time of the Maccabees.

But above and beyond all this, is the testimony of the Lord Jesus himself. In Matt. 24:15, he says: "When ye therefore shall see the abomination of desolation *spoken of by Daniel the prophet*, stand in the holy place (whoso readeth let him understand) then," etc. In Mark 13:4, the same is again recorded: "When ye shall see the abomination of desolation *spoken of by Daniel the prophet*, standing where it ought not (let him that readeth understand)," etc. The Saviour here recognizes Daniel as a true and real historic personage, the same as Moses, Isaiah, or David; He distinctly ascribes to him the character of an inspired and worthy prophet of God; He also refers to him as the author of a book, quotes from it as well known, and commands and admonishes that special attention be given to what is thus prophetically contained in that book. The world knows of no other "Daniel the prophet," and of no other Book of Daniel the prophet, to whose records to give special heed, or which speaks of such an abomination as that to which the Saviour refers. But we

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do know, that this very Book of Daniel was in existence in the Saviour's time, that it was then received and held by all as one of the sacred Books, and that it does speak of the very thing to which the Saviour refers. He must therefore have had this Daniel, and this Book, in His eye. Either then, this Book of Daniel is an authentic and inspired production of the man of whom it speaks, or the Saviour was misled and mistaken. And if the Saviour was in error, he was not God, nor a reliable prophet of God; and the whole system of Christianity must go by the board as a delusion and a cheat! The whole religion of the Bible thus stands or falls with this Book of Daniel. Deny its authenticity and prophetic character, and you strip Christ of all claims to our confidence, and leave no ground for faith at all. And when the matter comes to such a pass, it is time for a criticism, which would fain call itself Christian, to hide its face, and confess that it has sinned before God and man, in attempting to make believe that this great and holy Book is a forgery, and unworthy of our regard.

Nor will it answer to bring in half-way proposals, to the effect that it was written by some other Daniel, and that its object and tendency were good, though feigned and its facts overstated. Either it is Divine and true throughout, or it is an insufferable imposture, and an immoral and untrustworthy thing throughout. If another Daniel wrote it, he was a consummate liar, upon a most frightful scale, and in a line of particular aggravation. Even the heathen had better ideas of morality than to allow such forgeries in the name of God as lawful means of edifying His people. And then, to make the Saviour himself connive at and sanction such a cheat, is irremediably fatal to his claims as the Son of God, and to Christianity as the religion of God.

The original Book of Daniel is written in two distinct languages. The first chapter, and the first three verses of the second, are written in Hebrew. From chapter 2, verse 4, to the end of the seventh chapter, it is written in Chaldee. The eighth chapter takes up the Hebrew again, which is continued on to the end.

We have seen it stated that "it is now utterly impossible to ascertain the reasons why one portion of this Book was written in Chaldee and another in Hebrew." But this is a misstatement. The reason for the use of the two languages is plainly inferable from the nature of the subjects. Where the language is different, the central subject is different. The early history of Daniel and his companions, is a part of the history of God's people, and so it is written in their national language. It is Hebrew. The account touching Nebuchadnezzar's forgotten dream, its interpretation, and the historical matters following, had reference to the world-powers, and the affairs of the empire. It related to God's dispensations to the heathen; so also Daniel's first vision, which supplements the revelation in the king's dream, expands it, and fills it up. These therefore are given in the world's language, that which was chiefly employed by the Babylonians, and understood from the Persian Gulf to Damascus. What comes after the seventh chapter, relates also in part to the world-powers, but only as they stand connected with the people of God, the coming of the Christ, and the setting up of his glorious kingdom. The centre is different from the other instances. Hence the common language of the prophets is resumed, and what mainly concerns God's people is written in their own language.

There is thus a distinct and ascertainable principle, at once beautiful and just, upon which these different languages are employed. What relates specially to the world and its empires, is given in the language of the then great head of those empires; and what relates specially to the Divine kingdom and its adherents, their trials and triumphs, is given in the sacred language of the chosen people. Thus, even in its remote external accidents, the Book of Daniel suggests the broad and everlasting difference which exists to the eye and mind of God between His own people, and the common world with which they are in contact. The whole thing argues one author to the Book, and that author not only versed in knowledge and languages as only the Daniel of the captivity was, but also in profoundest internal accord with the spirit of prophecy and the mind of God.

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WHAT DOES IT MEAN?

"There shall be earthquakes in divers places."—MATT. 24 : 7.

"The sea and the waves thereof roaring."—LUKE 21 : 25.

"Fearful sights and great signs shall there be from heaven."—LUKE 21 : 11.

THE attention of the world is being forced to the contemplation of very startling phenomena, of late, in the shape of earthquakes, tidal waves, etc. Disturbances of the earth, and of the tides of the sea, and of the course of nature, on an unprecedented scale, have been the subject of excited tidings from all quarters of the globe. Editors and scientific men have been led to pronounce upon them as among the most remarkable and extensive of which there is any written record. They have been experienced at short intervals during the past two years, and especially the last four or five months. It is also believed, by those most knowing on the subject, that the last of this cluster of gigantic commotions have not yet been felt. Later and fuller details are continually increasing, and commanding an unusual degree of interest among scientific men.

A secular paper remarks:

"In both hemispheres, but especially on this continent, and among the adjacent islands, these visitations of tornadoes, floods, and earthquakes, with their tidal waves, and fissures emitting gas, fire, smoke, steam, and boiling water, are becoming alarmingly frequent. Last autumn they had them all in high revelry at St. Thomas and the neighboring islands, and such terrific hurricanes of rattling hail along the southern frontier of Texas as was never known there before, back to the first occupation of the country by the Spaniards. This year the line of operations of these celestial and subterranean phenomena appears to be (with the recurrence of the meteors) along the Pacific side of the continent, and may be traced to the late disastrous convulsions of the dry land and the sea along the western coast of South America. Violent storms follow in the track of earthquakes, and such storms doubtless result from the derangement of the atmospheric equilibrium by the disturbing gases and electrical forces arising from these subterranean outbreaks."

The first of this great, and more recent, series of convulsions, so far as our intelligence now extends, occurred in the Sandwich Islands, eleven days before the terrible disaster in Peru. Violent shocks were felt in different parts of the group from the 2d to the 9th of August, accompanied with heavy storms of thunder and lightning. The western coast of South America was devastated by awful earthquakes from the 13th to the 15th of August, and at the same time the shocks were felt again in the Sandwich Islands, though less severely than before. On the 17th there were shocks in New Zealand. About the middle of September shocks were felt by vessels in the Eastern Pacific. On or about the 1st of October they were experienced again in the Sandwich Islands. In California they were felt from the 21st to the 25th, with considerable severity, and were repeated slightly up to the 6th of November. On the 23d of October we hear of earthquakes in Ireland. On the 4th of November there was one at Vancouver Island.

The shocks have followed no particular direction, and been confined to no particular quarter of the earth. Beginning in the middle of the Pacific Ocean, they seem to have affected all its eastern shores and its southern and western islands, and, skipping the whole breadth of the North American Continent and the Atlantic Ocean, to have broken out in Ireland. We may yet learn that the remoter countries of Asia have likewise been shaken.

The tidal waves, which have accompanied all the most serious of these convulsions, are peculiarly interesting subjects of study. It has been remarked, as an evidence of the rapidity with which they travel, that they reached the California coast as early as the morning of the 14th of August, having moved over a distance of four thousand miles in a little more than fourteen hours. But it now appears that their speed is even greater than this, for they were felt in the Sandwich Islands, nearly an equal distance, on the evening of the 13th, only *four* hours after the earthquake in

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Peru, lasting through the night, and obtaining their greatest force the next morning, almost simultaneously with their appearance on the opposite California coast. This would give them a velocity of about a thousand miles an hour.

A great tidal wave fell upon Hawaii, one of the Sandwich Islands, on the 15th of October, destroying a great many houses and other property.

Something of the terribleness of these tidal disturbances may be better understood from the letters of eye-witnesses and sufferers. The British Vice-Consul at Arica, exclaims:

"Gracious God, what a sight! I saw all the vessels in the bay carried out irresistibly to sea (anchors and chains were as packthread), probably with a speed of ten miles an hour. In a few minutes the great outward current stopped, stemmed by a mighty rising wave, I should judge about fifty feet high, which came in with an awful rush, carrying all before it in its terrible majesty, bringing the whole of the shipping with it, sometimes turning in circles, as if striving to elude their fate."

A writer from Lima, says:

"I saw the whole surface of the sea rise, as if a mountain side, actually standing up. Another shock, accompanied with a fearful roar, now took place. I called to my companions to run for their lives on to the Pampa. Too late! With a horrid crash the sea was on us, and at one sweep—one terrible sweep—dashed what was Iquique on to the Pampa. I lost my companions, and in an instant was fighting with the dark water. The mighty wave surged, and roared, and leaped. The cries of human beings and animals were dreadful."

The New York *Sun*, of November 19th, expresses itself thus:

"Such a universal pother in the bowels of the planet was never known before in human experience. Wicked men of science have, it is true, been profane enough to say that the primeval hell beneath earth's ribs was fast cooling, when it wasn't; and this may have led to the late demonstrations, although one is sorry to attribute vindictive feeling to so august, wise, and venerable a body astronomic.

"Certain it is that a great rebellion has taken place for some cause or other, and that the earth has been shaken from centre to circumference. So far from there being any decrease of vigor in the igneous energies, they are more active than ever. Etna, and Vesuvius, and Hecla—that pretty toy of the Icelanders—are henceforth to be set down as among the prettiest fireworks of the creation, and have been completely shorn of what used to be considered their grandeur and sublimity, by the tremendous rock-rendings, and oceanic fires, which have made the Pacific islands so famous and so terrible. All over the globe, as by a general conspiracy and premeditated simultaneous movement, there has been a regular Walpurgis hellabaloo, and fiery dance of destruction and death. Vesuvius and the Tahitian volcanoes roared to each other at the same moment in voices of primeval thunder, across the immeasurable brine, which writhed with a new and unheard of agony, wrecking great ships in its wrath, and swallowing their ruins like so many grains of sand."

On the 8th of December a fresh eruption of Etna broke out. The mountain became enveloped in smoke, and exploded at times with deafening detonations. The streams of lava swept over the surrounding country, and the ashes from the crater were blown into the streets of Messina.

On the 12th of December, the ship Isaac Jans, from Port Townsend, when a few days out from Acapulco, encountered three fearful tidal waves, filling all aboard with consternation. If the ship had not been with her head on, she would undoubtedly have foundered. Like accounts are multiplying upon us with almost every foreign mail.

Now, it is but natural, right, and wise, for intelligent and thinking men to inquire into the meaning of all these commotions in earth, air, and sea. They furnish a vast subject for science, and also for the theologian and Christian. There is particularly one relation of these things which no man, with the Bible in his hand, should overlook; and that is, that THEY HAVE BEEN PREDICTED by the inspired writers, and by the Lord Jesus Himself, again

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and again, AS THE FORERUNNERS OF THE DAY OF JUDGMENT. People may laugh and sneer as they please, but *God hath spoken on the subject;* spoken plainly, spoken repeatedly, and given the assurance that these are the signs by which we are to know that the end of this age is near at hand.

"Earthquakes in divers places," "the sea and the waves thereof roaring," along with other marvellous coincidences, are unmistakably described in the Scriptures as God's warnings of the nearing day of His coming to judge the earth. Nothing can well be more positive and definite than that fearful irregularities in the realm of nature are to herald the "day of the Lord;" and that Christ's coming will transpire in a time specially marked by startling occurrences. Nor does it alter the nature of the case, to allege, that there have been earthquakes, storms and commotions of the sea and sky in other ages, or that they may be accounted for on natural principles. God knew what nature is, and by what laws she is governed, when He pointed to manifestations in her economy for indications of the fulfilment of his purposes. And when, as now, the most intelligent investigators and observers, by figures and dates of history, prove to us that "these upheavings of the earth are *greatly increasing in number and violence*," and assuming a character of universality and terribleness never known to have been heretofore, there certainly is just reason to begin to conclude, that He who made these predictions knew something about them, and that the great events with which He has connected them as the harbingers, are really not far off.

The day, the month, the year, we may not know; but *the signs* we may know, and see, and feel. And "when these things begin to come to pass," the command of the Saviour to His people is, that they draw from them certain conclusions, and "*know* that the Kingdom of God is nigh at hand." Luke 21: 31.

"And yet," writes one of our correspondents, "the great mass of mankind are utterly regardless of all the solemn warnings which these upheavings of the earth are thundering into our ears. There are scoffers who mockingly exclaim, 'Where is the promise of His coming, for all things continue as they were from the beginning.'" The Church abounds with evil servants, who say in their hearts, My Lord delayeth his coming, and are smiting their fellow-servants, and are eating and drinking with the drunken. Learned doctors, acknowledging the frequency and terribleness of these visitations of God, yet refer to them as capital jokes, and fit subjects for witticism. Many mockingly allude to 'the shaky condition of the globe,' and make light of these awfully solemn things. Though the Almighty has given it as a sign of His Advent, that '*there shall be earthquakes in divers places*,' and even secular men, caring but little for what Christ in his word has said, are being moved by what is occurring, yet there are those who call themselves Christians, who can close their eyes, and pass it all as a matter of unmeaning merriment. Alas! Alas!

"But whatever careless and worldly-minded Christians may say, and do, in regard to these mysterious doings of God, if we love the Lord Jesus Christ, and desire His coming, and believe that He has given us any sign by which to know that His coming is near, these late terrible 'earthquakes in divers places,' must be viewed as signs that the day is at hand. Blessed also, is he that will regard them as the noise of the chariot wheels of the coming King. Our duty is, to watch and pray, knowing that soon He that has promised to come, will come and will not tarry. For He will surely come. He has promised to come. God has said that He will come. Angels have come from Heaven to give assurance that He will come. The Holy Ghost in the hearts of Prophets and Apostles has taught that He will come. And everything in and around us augurs that His coming is near. Let men take warning, and be prepared to meet their God."

A NEW WITNESS.

A SOCIETY, called "*The London British and Foreign Second Advent Publishing Company*," has recently been formed; and is now issuing a paper called "*The Watchman of Ephraim.*" We are not informed as to the parties at the head of it; but the following extract from the

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Prospectus will be read with pleasure by all earnest believers in the doctrines we advocate in this Serial:

"At no period of the world's history have there been such accumulative indications of some mighty and momentous change impending over the nations as at the present moment. There is a palpable tremor of anxiety and expectation passing over the whole aspect of the religious, moral, social, and intellectual world, closely resembling that undefined dread which appears in the faces of people who watch the gradual development of the signs of an approaching earthquake. The religious world trembles from centre to circumference with a strange excitement, and unconcealed dread of change. Doctrines, rituals, creeds, ceremonies, all clash and jostle together in a manner resembling the vibrations which pass through human dwellings and material constructions which lie immediately over the seat of volcanic action, giving sure indications of a rapidly approaching upheaval. In the moral world, ancient standards and landmarks are already thrown down, and Pagan theories of spiritual wives and other sensual devices and practices are regarded not with regret and dismay, but with toleration. In the intellectual world, the human mind runs riot in the wildest speculations. In the material world, there have been earthquakes many, and wars, and rumors of wars, little and great; to say nothing of that extraordinary uprising which is only now subsiding in the Western Hemisphere—of that Titanic contest which, as regards the vastness of the theatre of operations, and the gigantic waste of blood and treasure which flowed from it, far surpassed everything which the world has ever witnessed in the same space of time; to say nothing of the late sharp and decisive conflict in the centre of Europe, which rolled the smoke of battle up to the gates of Vienna, and at one blow swept away half the dominions of an ancient empire.

"To say nothing of these accomplished facts and significant signs of the times, the most advanced nations of the world at this very moment stand surveying each other in an attitude of watchful solicitude, as if expecting the opening of some magnificent drama, improving their implements of war to the very verge of destructive perfection, probing the sources of their wealth and strength, and carefully ascertaining and husbanding their material resources, as though preparing for an awful and final contest. At such a crisis it is the solemn duty of every true Christian to use all energies, efforts, and means to prepare men's minds for the evanishment of an era which is now so plainly closing up, and the approach of the new and better Dispensation. It is an awful consideration that tens of millions are now entombed in gross darkness upon these glorious doctrines. So largely did the prophets dwell upon them, with all the accompanying glories, that the Jewish nation was led to fix its exclusive attention on these predictions, and totally to overlook others which declared that Christ was to suffer before he was to reign.

"The holy apostles, in their writings, continually urge the second appearing of the Lord Jesus Christ as the present motive to enforce all their exhortations to holiness of heart and life. Our Blessed Lord's own discourses, moreover, are full of this subject. Nearly all His parables have reference to it. His admonitions to the disciples to watchfulness and prayer are founded upon it.

"We feel, moreover, at this momentous epoch, the most solemn conviction of the speedy closing up of this age; and that if all who love our Saviour, and look and wait for his glorious appearing, were brought to a unity of mind on this great question, it would go far, under God's blessing, to awaken the careless and worldly multitude.

"For the diffusion and defence of the great truths of the Gospel in these days of abounding heresy and infidelity, it is the incumbent duty of all who are loyal to the standard of the Cross to use the mighty power of the 'press' for the glory of Christ and the good of souls—the vindication of the near Advent of the Lord. It is impossible to exaggerate the importance of this sacred doctrine. It is pre-eminently the doctrine needed, with an army of teachers by press and pulpit, to give consistency and completeness to other truths most surely believed among us."

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The Prophetic Times.

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Special Contributions.

ISRAEL AND THE CHURCH.

(Continued from page 21.)

THE Treatises under consideration differ in the views taken in regard to the future of Israel and the Church: and, first, in their expositions of Matt. 21: 43. Mr. Lord says, "The nation here referred to does not mean, as is sometimes loosely supposed, the Gentile nations, in distinction from the Jewish nation. Neither is it meant that the kingdom of God, or the Messiah's spiritual kingdom, should be taken from the Jewish nation, and given to all nations indiscriminately, Jew and Gentile alike, considered as one nation; either then, or at any time during the progress of the present dispensation. The meaning is, that the Messiah's spiritual kingdom should be taken from the Jewish nation, considered as the Jewish Church, Christ's only visible church on earth hitherto, but now hopelessly apostate, and given, not, as might at first be supposed, to the professing Christian Church at large, under the present Gospel dispensation, but to Christ's elect Church,—His chosen remnant according to the election of grace, chosen out of Jews and Gentiles both; chosen out of all nations, and all generations, all kindreds and tribes and tongues, Jew and Greek, Scythian and barbarian, bond and free." The fault in this paragraph is contained in his erroneous definition of the kingdom of heaven, viz., "Christ's spiritual kingdom or professing Church," which, on page 20, he says, Christ offered to the Jewish nation, and here he says was taken from the Jewish nation, and by which the whole becomes jejune and solecistical: for if the professing Church be the kingdom of heaven, then the Jewish nation as Christ's only visible Church was the kingdom of heaven; and his statements mean that Christ offered the kingdom of heaven to the kingdom of heaven, and the kingdom of heaven was taken from the kingdom of heaven: and given, not, as might at first be supposed, to the kingdom of heaven at large, but to Christ's elect Church. Again, this statement is in effect a denial of his own definition that "the kingdom of heaven is Christ's spiritual kingdom or professing Church, under its present earthly form and manifestation, throughout the whole course of the present Gospel dispensation;" for, if the spiritual kingdom be not given to the professing Christian Church, the professing Christian Church is not the kingdom of heaven. And his statement disproves his definition, which is thus shown to be an egregious error.

Prof. Hengstenberg says, "Our Lord designates the descendants of the patriarchs, 'sons of the kingdom,' *regno proximi*, those to whom the kingdom of God primarily belongs. Stiff-necked impenitence must of course end in the loss of these prospects. The Lord saith, in Matt. 21: 43, 'Therefore I say unto you, the kingdom of God shall be taken from you, and be given to a nation bringing forth the fruits thereof.' This 'people' is the true Israel, the 'election' mentioned of Paul, into which the believing heathen are brought by affiliation." But, by the true Israel, he means the Israelitish believers who constituted the Christian Church at the first, and to which the believing Gentiles were subsequently added. So that his view is, that the kingdom of God is the professing Church, existing as an election in the Jewish nation before Christ, and continued in the

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Christian Church since; which amounts to the very opposite of Mr. Lord's view, that the kingdom of God is not given to the professing Christian Church at large; though it accords with his definition of the kingdom of God; and involves the same absurdity of exposition: for the words of Jesus do not import the continuance of the kingdom through the elect believers, but imply that it belonged in some just and proper sense to the Jewish nation, and, on account of their unworthiness, should be taken from them, and given to a nation qualified for it, and prepared to bring forth the fruit thereof.

The kingdom of heaven, taken from the Jewish nation, was that promised to them in their national covenant, on condition of their obedience, and, according to the admission of Mr. L., that which is to be given to Christ's elect Church. From Ex. 19: 5, 6, Deut. 14: 2, and 26: 18, and Ps. 81: 13, 15, we learn that it was to make Israel a peculiar treasure to himself above all the nations and people of the earth, that they might be to him a kingdom of priests, or kings and priests, and a holy nation; all their enemies would have been subdued to them, and the haters of the Lord would have submitted themselves to him, through their ministrations; and their time should have endured forever. Such was the kingdom promised to them, and which they forfeited by their disobedience. Now, we find by 1 Pet. 2: 9, that the saints of God, or Christ's elect Church, are a chosen generation, a royal priesthood, a holy nation, a peculiar people; by Rev. 2: 26, that they are to have power over the nations; by Rev. 5: 9, 10, that they are to be kings and priests, and to reign on the earth; by Dan. 7: 18, that they are to possess the kingdom forever; and by Dan. 7: 14, 27, that all people, nations and languages shall serve and obey them. Many other scriptures of like tenor might be adduced; but these sufficiently show that the kingdom taken from the Jewish nation, or Israel after the flesh, will be given to the elect Church of Christ, consisting of all the redeemed out of every kindred and tongue and people and nation, from the beginning of the world to the second coming of Christ. It is not to any portion of the elect church, in any one stage of their redemption, prior to His coming, that the kingdom will be given; but to the Church in its completeness and perfection, when glorified with Christ, at his coming. Mr Lord says, it was the "Davidic Kingdom which the Jewish nation expected, and which had been promised to them, but of which they were unworthy;" and it could be no other that was taken from them and which shall be given to the saints.

Mr. Lord, notwithstanding some inaccuracies in exegesis, has eloquently described the elect church, "to whom only (he says) the kingdom of God, Christ's spiritual kingdom, His precious vineyard, can in a just and legitimate, and strict and true, or literal, or spiritual sense, be said to have been given, when it was taken from the apostate Jewish nation and apostate Jewish Church and given unto them: 'Fear not, little flock, for it is your Father's good pleasure to give YOU the kingdom.'" Here, still bewildered by his erroneous definition of the Kingdom of Heaven, as being the "spiritual kingdom or professing Church of the dispensation," he speaks of its having already been given to the elect Church, although the elect Church is not yet and cannot be complete, until the Gentile complement be brought in at the close of this dispensation; for until now, through all past ages, the elect of God have successively "died in faith, not having received the promises (in their fulfilment), but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. And these all having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect." Heb. 11: 13, 39, 40. Besides he speaks of Christ's elect Church as now "invisible," having no outward or real manifestation; and how could the "spiritual kingdom or professing Church" be given to it? and how could it possess and govern the professing Church? He says, also, that "professing Christianity is not vital Christianity. The professing Christian Church may, like the professing Jewish Church, apostatize, and will apostatize;" and what could the invisible elect Church do with

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an apostate professing Church? Surely a kingdom so corruptible, and sure to be corrupted, is not the Kingdom of Heaven promised to the saints of God!

But, again, he speaks of the Kingdom of God or Kingdom of Heaven, as being opposed to the kingdoms of this world, and says, "This great disparity, this mighty antagonism, of moral forces—a little remnant, constituting the elect and holy nation on the one hand, the great mass of mankind, or, as the apostle says, 'the whole world lying in wickedness,' on the other—has always existed, and now exists, and will continue to exist, until the present evil dispensation is ended;" "when, but not till then, the kingdoms of this world—shall become the sovereignty of our Lord and of His Christ, and He shall reign forever and ever." In this there is at least a squinting at the truth; for here the elect Church of believers, who are to be the kings and priests of the kingdom of heaven, is represented as the invisible force or power in opposition to the kingdoms of this world, and answers to the kingdom of God in its present aspect towards this dispensation, being represented by the mustard seed sown in the earth, denoting a hidden and unmanifested state; but which, when the time comes for the saints to take the kingdom and possess it, will be like the mustard in its complete growth and full bloom.

The participation of the saints with Christ in his coming kingdom and glory, is not once clearly stated in this treatise; indeed it is scarcely hinted at, and so obscured by the assignment to them of only the "spiritual kingdom or professing Church," that it could not be known that Mr. Lord really believes that the saints will come with Christ and reign with him, but for the following intimations in his "Briefs on Prophetic Themes." On Dan. 7: 27 (p. 20), he says: "The expression, 'Saints of the Most High,' refers to the saints, Jew and Gentile, of the present dispensation in their thenceforward risen glory, as inhabitants of the new or heavenly Jerusalem, ministering, as a royal priesthood, to the blessed inhabitants of the earth during its millennial career." On p. 69, he speaks of "the righteous living being transformed and the sainted dead being raised from their graves, to meet Him (Christ) at his coming;" and on p. 99 he speaks of Christ as being then seen "in the celestial splendor of resurrection glory, surrounded by the sainted dead of all the ages, and by the sainted living, arrayed, in like manner with him, in their resurrection glory." And we gladly avail ourselves of these evidences of his faith in this Scripture doctrine: inasmuch as it proves that in the tract before us, it was not purposely ignored in making no mention of it, nor intentionally denied in saying that the Jewish nation are the seed, through whom alone, God has appointed that all the nations of the earth shall ultimately be blessed: for this is to deny that the saints of God are Abraham's seed and heirs according to the promise; this is to deny that they are, as being one with Christ, the seed in a higher and holier sense than are the natural seed; this is to deny that through their righteous administration of the kingdom of God, all the families of the earth, embracing the natural seed of Abraham, as well as the Gentile, shall be blessed. The natural seed or Jewish nation will indeed be, in the millennial age, a medium of blessing to all other nations or families of the earth; but it will be only in a subordinate relation to the saints or holy nation, and not alone, as Mr. Lord asserts. The remaining topics—the restoration of Israel, their last great trouble, their final deliverance and future exaltation, in their proper order, as far as treated, are clearly stated, and the Scripture testimonies, quoted in proof, are abundant and satisfactory. We only wonder how it is possible for any one, as does Prof. H., set them aside or dispose of them by a little special pleading. He first advances the plea that "the Christian Church is the legitimate continuance of Israel," because "there is but one Church of God, one Israel, one house under two administrations, from the days of Abraham till the end of the world," and then asserts, but does not prove, that to it belong most of the promises concerning Israel, and that they have already had their fulfilment in the victorious career of the Christian Church, though he admits, that they are fitted to awaken and

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sustain hopes that the Jews will yet attain to greater importance in the kingdom of God, or, as he defines the terms, in the Christian Church. In this view of the case he confounds the elect Church with Israel before Christ, and with the Christian Church, as the continuance of Israel, since Christ.

In this view he excludes from Israel all but the believing portion, as though they were of no account with God, not embraced in the Abrahamic Covenant, nor yet in the National Covenant made with them at Sinai. But no one can read Paul's argument in Rom. 9, 10, and 11, without perceiving that he makes a distinction between Israel proper and the Elect remnant who belong to the Church of God: that *to "His kinsmen according to the flesh*, who are Israelites, belonged the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises, whose are the fathers, and of whom, as concerning the flesh, Christ came, who is over all, God blessed forever:" that they had "a zeal of God, but not according to knowledge:" for being "ignorant of God's righteousness they went about to establish their own righteousness;" and "so they obtained not that which they sought for, but the election"—the believing portion "obtained it, and the rest were blinded." And "through their fall," or unbelief, "salvation is come to the Gentiles," in the preaching of the Gospel, whereby God is visiting them "to take out of them a people for His name." "That blindness in part is happened to Israel until the Gentile complement be come in: and then all Israel," that is the blinded part, "shall be saved: for the Deliverer shall come out of Zion, and turn away ungodliness from Jacob." "As concerning the Gospel they are enemies," in their national unbelief, for the sake of the Gentile complement; but, as touching the election, they are beloved for the Father's sake; for the gifts and calling of God are without repentance. Their national Sinaic covenant is abrogated; but their interest in the gifts and calling of God by the Abrahamic covenant remains unchanged, and shall be fulfilled when Christ "shall return and build again the tabernacle of David, that is fallen down, and build again the ruins thereof, and set it up; that the residue of men"—the blinded portion—"may seek after the Lord, and all the Gentiles" upon whom His name is called. The Christian Church, then, cannot be a continuance of Israel in any sense, for it cannot be said to be blinded as Israel is blinded; nor to be enemies as concerning the Gospel; nor to be Paul's kinsmen according to the flesh. The Christian Church is an outward visible organization of all who profess to believe that Jesus is the Christ, whether Jews or Gentiles, and, from its organization, has been distinct from Israel, which, Hosea says (3: 4, 5) "shall abide many days (during the Gospel dispensation) without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without a teraphim. Afterwards (after the many days, or times, of the Gentiles terminate) shall the children of Israel return, and seek the Lord their God, and David their King; and shall fear the Lord and His goodness in the latter days." This prophecy, certainly, has not found its fulfilment in the Christian Church. And it, and many others of like import, are summed up in our Saviour's lamentation (Matt. 23: 37–39) "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee: how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold your house is left unto you desolate. For I say unto you, ye shall not see Me henceforth, till ye shall say, Blessed is He that cometh in the name of the Lord." Jerusalem being the Israelitish capital, is here taken as identical with the nation, and the Saviour's language shows, that, in consequence of their rejecting Him, their house would be a desolation until His second coming, at the end of the Gentile times, when they shall say, "This is our God, we have waited for Him; He will come and save us." These predictions undoubtedly relate to Israel, and to none but Israel, and only to blinded, unbelieving Israel, whose house is now a desolation, while they, dispersed among the nations, abide as a distinct people, until the time shall come when the promises (Jer. 32:

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37–39) shall be fulfilled, "Behold, I will gather them out of all countries whither I have driven them in mine anger, and in my fury, and in great wrath; and I will bring them again unto this place, and I will cause them to dwell safely; and they shall be My people, and I will be their God; and I will give them one heart, and one way, that they may fear Me forever, for the good of them, and of their children after them."

The Christian Church, then, is not a continuance of Israel. It neither inherits Israel's curses nor Israel's blessings—Israel's dispersion nor Israel's restoration. No organizations can be more distinct and dissimilar. Israel and the Christian Church, as distinct streams, run in different channels, through the whole of the Gentiles' times; and at their termination the Christian Church shall be removed, but "Israel shall blossom and bud and fill the face of the world with fruit." The Christian Church is not the Church of God—the elect remnant. The Church of God is not a distinctive earthly organization, but is composed of all believers whose faith working by love purifies their hearts, and embraces these, out of every age and dispensation, from the fall of Adam till the second advent of Christ. These have generally been included in the body of the professing people of God, and have therefore been designated by names importing such association or relation. Thus the elect from among Israel are called, "the Israel of God," as distinguished from "Israel after the flesh"—the seed of faith or of promise, as distinguished from the natural seed. The Church of the elect are the "chosen generation," the "royal priesthood," the "holy nation," the "peculiar people" to whom the kingdom of God will be given, and who shall reign will Christ.

It is generally admitted that the time allotted in the economy of redemption for the salvation of this elect Church began immediately after the fall, and continues through all ages and dispensations of grace until the second advent of Jesus Christ, when "the marriage of the Lamb" will take place, and "His wife" will have "made herself ready;" and He will "present it to Himself, a glorious church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish;" and "faultless before the presence of His glory, with exceeding joy." After that, there will be no more added to this Church,—no more saved through or by the Gospel of the kingdom,—no more glorified with Christ. Every seat at the wedding will be filled, every throne in the kingdom will have an occupant, and the election will be complete. During all past dispensations of grace there have been some saved, and this saved portion has been externally identified with the professing Church of each successive age. The elect Church—the ideal—the Bride of the Lamb—has been always the same in faith and obedience. The professing Church has, on the contrary, been characterized by the peculiarities of each dispensation. It was theocratic in the antediluvian age, monarchial in the Shemitic age, patriarchal in the Abrahamic age, national in the Israelitish age, and denominational in the Christian age. The professing Church of each age was distinctive, separate, and *sui generis*. Each had its own origin, character, means, object, and course. Each, so far, has become corrupt, been repudiated of God, and come to an end. The same result awaits the present. * *

MARY MAGDALENE AND THOMAS.

TYPES OF THE WISE AND FOOLISH VIRGINS. JOHN XX.

"The first day of the week came Mary Magdalene early to the sepulchre, and findeth the stone rolled away from the sepulchre." Here, we find Mary Magdalene, a type of that little flock, the Millennial band, now waiting to be gathered into the fold by the great Shepherd of His sheep, Jesus Christ. "My sheep hear my voice and I know them, and they follow Me, and I give unto them eternal life, and they shall never perish, neither shall any man pluck them out of My hand." Surely we must esteem them as wise, and blessed, who thus watch for the Master's coming. And if He shall come in the second watch or in the third watch and find them so, blessed are those servants. (Luke 12 : 38.) But though Mary was first at the sepulchre, first at the tomb, she found the stone

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rolled away from the door, and in her exceeding joy at this proof of Christ's rising, she, waiting not to look within, ran to tell Peter and John, who returned with her to the sepulchre, and entering in found only the linen clothes where He had lain. Disappointed at not finding Him, they returned with sad and heavy but believing hearts to their home and their duties, still to work in God's vineyard and pray for His coming. Cannot we, too, follow their example, and at our work watch and pray, thus finding ample recompense in the hope that He is coming, though at times our duties are irksome, and we feel weary and disposed to almost give up in our despair, at His long tarrying. "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight and the sin that doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus, the Author and Finisher of our faith, who, for the joy that was set before Him, endured the cross despising the shame, and is set down at the right hand of the throne of God. For consider Him that endured such contradiction of sinners against Himself, lest ye be wearied and faint in your minds." (Hebrews 12: 1–3.)

But Mary stood without at the sepulchre weeping: none, save the beloved presence Himself could comfort her; and do not we also feel rebuked with her, at the reproachful voice of the angel, Woman, why weepest thou? And fretfully she answers, Because they have taken away my Lord, and I know not where they have laid Him; or, as we would say, Because our Lord has not come, and we know not when He will come; and when she had thus said, she turned herself back and saw Jesus standing, and knew not it was Jesus. Are we not too apt to forget the dear invisible Presence always with us and ignore it in pursuit of the day and hour of His next coming, and are we not more deserving of rebuke in this matter than Mary, who had not as yet received the gift of the Holy Ghost? In Christ's conversation with His disciples, that no man knoweth the day nor the hour, no, not the angels in heaven, neither the Son (alluding to His humanity), but the Father, for in His divinity He was fully aware of all things, we are shown that too minute a search into the exact day or hour would be displeasing to God. Christ's knowledge of the time of the end was proved beyond the shadow of a doubt by St. John in his Revelation given to him on the isle of Patmos. (Rev. 1: 1, 2.) The Revelation of Jesus Christ, which God gave unto Him to show unto His servants things which must shortly come to pass; and He sent and signified it by His angel unto His servant John: who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw. Now, Jesus asks Mary, in the language of the angel, Woman, why weepest thou? Whom seekest thou? Is there not still a reproach in the loved tones of the musical voice that utters "Mary?"—now a type of the translated saints, for He appears first to her, and will not the glad cry, Rabboni, Master, be re-echoed in the hearts of thousands of His waking and watching saints on that blessed day of His coming? And will not their patient waiting and long suffering be at last fully rewarded at a sight of the beloved form so earnestly longed for, their joy and their crown? Jesus saith unto her, Touch me not, for I am not yet ascended to My Father, but go unto My brethren and say unto them, I ascend unto My Father and your Father, to My God and your God. Here we learn a useful and necessary lesson, that we are not to be content with knowing of and watching for Christ's coming ourselves, but we are to tell the brethren, as Mary was desired to tell the disciples, that He had spoken these things unto her. God gives us each a portion of this earth to till and to dress it, and as we give our time to labor and work therein even with the sweat of our brow, so will we be blessed in the abundant fruits of our planting. We are placed here by the hand of God as the instruments of his choosing to shed light (by His word of grace) on the pathway of others, the pure light of His love, shining more and more unto the all-perfect day. And we are always earnestly to covet the promotion of His glory, and to be zealous for His honor with a godly jealousy not to be repented of. This must be the aim and end of our lives. The

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energies God has given us must not be wasted in fruitless endeavors, or relapse into a dormant oblivion while He tarries according to His own good pleasure. We must neither slumber, sleep, or spend the time He intended should be devoted to the culture of those talents He gave us, in endless fretting and repining, and which He will expect to find doubled on His return. Then the same day at evening, being the first day of the week, when the doors were shut, where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst and saith unto them, Peace be unto you. And when He had so said He shewed unto them His hands and His side; then were the disciples glad when they saw the Lord. This appearing to the disciples on the evening of the same day would lead us to suppose (as a type of the same translation) that the time occupied therein took up day and night. His appearing on the morning and evening of the one day is accounted for by referring to St. Luke 17 : 34, 35, 36. I tell you in that night there shall be two men in one bed, the one shall be taken and the other left. Two women shall be grinding together, the one shall be taken and the other left. Two men shall be in the field, the one shall be taken and the other left; and in the 39th verse, They answered and said unto Him, where, Lord? And He said unto them, Wheresoever the body is there will the eagles be gathered together. The taking of one and leaving of another cannot refer to the last coming of Christ, for Zachariah distinctly says, But it shall be one day which shall be known to the Lord, not day, nor night, but it shall come to pass that at evening time it shall be light. The explanation conveyed to the disciples in reference to the body and the eagles was this: That as the scent of the carrion will lead the instinct of the birds to find its whereabouts, so will the signs of the times lead God's people by His grace to watch and gather together in prayer for His coming. Our Lord's first translation of the saints must occur before the days of tribulation. His appearing is distinctly mentioned as taking place before that time: As the lightning cometh out of the east and shineth even unto the west, so shall also the coming of the Son of man be. (Matthew 24 : 27.) Then another coming: Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the power of the heavens shall be shaken. And then shall appear the sign of the Son of man in heaven. And then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. (Matt. 24 : 29, 30.) We return to St. John, 22 : 24. But Thomas, one of the twelve, called Didymus, was not with them when Jesus came. Here we find Thomas a type of those foolish virgins, who for want of a sufficient quantity of oil in their vessels with their lamps, were shut out from the marriage supper of the Lamb, so Thomas in his hardness of heart had not met with the disciples to be ready for Christ's rising.

The other disciples therefore said unto Him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my fingers into the print of the nails, and thrust my hand into His side, I will not believe. Is not Thomas very similar to the unbelievers of the present day, who, in their blindness, will not see the real comfort that is offered for their acceptance, and like him in his mental conflict with doubt, which necessarily caused him much anguish. Will they not suffer much tribulation before they become convinced of their error, and are at last forgiven and received into the favor of God? And after eight days again His disciples were within, and Thomas with them; then came Jesus, the doors being shut, and stood in their midst, and said, "Peace be unto you." And Thomas with them. Here is the second translation of the saints. We can almost fancy we hear the reproachful tones of the Saviour's voice in addressing the now believing virgins, in the person of Thomas. "Be not faithless, but believing," and their happy answer, "My Lord, and my God!" And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and his image, and over his mark, and over the number of his name, stand on the sea of glass,

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having the harps of God. And they sing the song of Moses, the servant of God, and the song of the Lamb, saying, Great and marvellous are Thy works, Lord God Almighty; just and true are Thy ways, thou King of the saints. Who shall not fear Thee, oh Lord, and glorify Thy name! for Thou only art holy: for all nations shall come and worship before Thee; for Thy judgments are made manifest. (Rev. 15: 2d, 3d and 4th verses.) This is the harvest reaped by the Son of Man: And he that sat on the cloud thrust in His sickle, and the earth was reaped. The ingathering or harvest of the foolish virgins into the barn of God is here fully illustrated in this second translation of saints. (Rev. 14:16.) And the blessing attending those who are partakers of the first translation is well foretold in our Lord's answer to Thomas: Because thou hast seen me thou hast believed; blessed are they that have not seen, and *yet* have believed. (St. John 20:2–9.) And again: Blessed are those servants whom the Lord when He cometh shall find watching; verily, I say unto you, that He shall gird Himself, and make them to sit down to meat, and will come forth and serve them. (Luke 12:37.) Fear not, little flock; for it is your Father's good pleasure to give you the Kingdom. (Luke 12: 32.)

Mary Magdalene and Thomas are double types of the first and second translation; she it was out of whom our Lord had cast seven devils, or purified seven times, and who will be redeemed out of the seventh age, thus representing the first translation. And Thomas, called Didymus or twin, represents in his person the twin or second translation.

JEDA.

Selections.

THE YEAR 1868.

ONE who reads the secular press, cannot fail to notice its continual record of evidence corroborating our faith and hope, that we live in the last of "the last days," in the crisis of the ages. The following article from *The Scientific American* on the remarkable year just closed, is only a sample of the accumulating evidence of this class:

From whatever point of view we consider the year just passed into history, we are struck with the number of important events that have been crowded into its annals. With its political or religious aspects, although they present much food for profitable thought and study, it is not our province to deal. The progress of science, and the remarkable physical phenomena so numerous, and in some instances so appalling, during the twelve short months that have rushed past us, give ample scope for a brief and profitable retrospect.

The year 1868 will henceforth be known as the earthquake year. History has not on its records a period of such universal terrestrial convulsion as the one just left behind us, and scarcely one of greater disaster from this cause. The eruption of Vesuvius, and the excited state of many other volcanoes throughout the world, indicate that the mighty forces to which these phenomena are due, are still at work. Whether their energies are in such measure exhausted that no further immediate danger is to be apprehended, is yet undetermined. These terrible visitations are gradually changing the physical aspect of our globe; and from them we can gather some idea of the power of the immense volcanic disturbances, which, ages ago, threw up our vast mountain ranges, and engulfed whole continents.

No less grand and impressive have been the celestial phenomena of the year. The great solar eclipse, possessing in some respects features of greater interest than any that has occurred for a long time past, or that will occur for a long time to come, has been not the least of these remarkable occurrences, both on account of its special peculiarities, and the results which have been obtained from organized observation. Add to this the splendid meteoric shower of November, and we may well say that

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the heaven above and the earth beneath have been prolific of wonders.

The progress in the most mighty undertakings which the world has ever witnessed is no less remarkable. The most gigantic railroad enterprise ever attempted has been pushed this year almost to completion. The Suez canal now almost joins the Mediterranean to the Red Sea, while during the year a movement has been initiated for the construction of a similar work across the Isthmus of Darien, which will unite the two great oceans. A new sub-Atlantic telegraph, of greater length than any heretofore attempted, has been made, and will soon connect the two continents, to be followed, no doubt, by others of greater magnitude. It has also been the subject of serious contemplation to lay a cable between the Pacific coast and China, and we would probably hazard little in predicting that some even now old men will live to see that work accomplished. Never has the earth seen a period of greater enterprises; never before has civilization made such triumphant advances.

The discoveries and improvements in the sciences and arts have been numerous and important. To review them and specify them as they demand would fill a volume. A glance at the index of the volume we have just closed, will show the great variety of subjects upon which scientific minds are now at work—not in mere speculation, but in actual and accurate experiment. Almost daily, nature responds to some bold inquiry of this kind, and a new truth is born to science.

HIDING IN GOD.

"Thou shalt hide them in the secret of thy presence. Thou shalt keep them secretly in a pavilion."—Ps. 31: 20.

Not from the work appointed us to do,
Our Maker hides us;
Not from the suffering of mortal woe,
That oft betides us:

But whoso treadeth where the Saviour trod,
Where duty guideth,
Fearful of nothing but the power of God,
His Maker hideth.

He walks amid the furnace-fires alone,
Yet well attended;
For lo! there stands beside him God's own Son
To earth descended.

Thousands and tens of thousands smitten lie
Breathless around him;
Safe in the secret place of the Most High,
Death hath not found him.

Quiet in God,—the ever-present seal
Of faith unspoken,—
Believing faces,—the infant lips reveal
Its nameless token;

A gift bestowed upon the poor oppressed,
To kings forbidden;
Beneath the shadow of Thy wings to rest,
Securely hidden.

To bear for them the cross as if for Thee,
Strengthen me ever;
Among Thine hidden ones, oh, number me,
Now and for ever.

NATURE UNENDING.

We have never seen a finer argument for the perpetuity of the earth, and sun, and moon than the following. It is the whole thing in a nutshell,—it is scriptural and logical. Indeed, it is conclusive. "The earth abideth forever," is the testimony of inspiration. From the Bible we learn a fact for science—that the sun has endless duration. This is founded on Ps. 72: 5, 7, 17; and 89: 3, 4, 28, 29, 36, 37.

It is predicated by Christ, of His throne and of His people, that each shall continue forever, as long as the sun and moon endure. There would be no force in the parallel if the sun were to exist for a less period than is affirmed of Christ, His throne, and His people. The sun is declared to be a witness forever in the heavens of the covenant of God to His Son, and to the redeemed for their unending existence. The witness must be cotemporaneous and coterminous with the covenant. The covenant exists so long as the subject continues. But the subject continues to endless duration. The witnesses must be of concurrent perpetuity. Therefore the witnesses, the sun and the moon, have endless duration.

By parity of reasoning, the solar system has a like unending duration; for the superior, the sun, controls and carries the inferior. I believe this argument is as logical as it is biblical.

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Editorial.

DANIEL AND HIS PROPHECIES.

THE DANIELIAN THEOLOGY.

THE Theology of the Book of Daniel has also been brought forward as an argument against its genuineness and inspiration. It is hardly worth while to notice such criticism. Within a year or two past, there was a short poem found on a blank leaf of an early copy of the works of John Milton, in the British Museum. It was apparently signed J. M. It was published, as perhaps the production of Milton, and a thousand critics set to work to decide the question. Learned men, and adepts pronounced it a genuine Miltonic composition, and that Milton only could have woven "the subtle melody" of its lines. Others equally wise and experienced declared it mere rubbish, and that Milton never could have written it except "in his dotage." And so the controversy goes on, with no prospect that criticism will ever settle whether Milton wrote it or not. How great, therefore, is the presumption and conceit of a certain school of philologists, critics and literary experts, who claim to be able to tell, by internal evidence alone, just what chapters and verses of each particular writer of the Scriptures are from him, and what not! They blate largely about what is Petrine, Pauline, Jehovistic, Elohistic, Maccabean, etc. Wearily picking up out of grammars and vocabularies the dried bits of a dead language, and utterly unable to pronounce a word of it as the people who spoke it, they fancy they can feel and detect all variations of construction, phrase, or idea pertaining or not to each author, and hence take upon themselves authoritatively to expurgate the sacred Scriptures, and to cast out this and the other book or passage from the canon, telling us that such and such things are apocryphal, and on no other ground than that so their critical sense decides. And yet here is a poem, in English, the plain English we all speak, English which a child can read and master—a poem written in London, in the time of Milton,—which Englishmen, fellow-countrymen of Milton, his fellow-townsmen, familiar with every line he ever wrote, critics, experts, poets themselves, cannot tell if it be John Milton's or not! Out upon such pretensions and attempts to mutilate our Bibles! If the best English critics in the world cannot settle from internal evidence whether a poem, in the tongue which they have known from their cradles, is Milton's or not, it is worse than ridiculous for men to presume, upon no better evidence, to decide that the Book of Daniel is not Daniel's work.

But the Book of Daniel does contain a Theology, one which it is the duty of believers to study, one which is particularly rich and clear, and one which it may be very proper to glance at in this connection.

I. OF GOD.

The existence of one God, supreme over all things, is clearly taught in this Book. Daniel said to the King, "there is a God in heaven;" 2:28. The King is also made to confess "there is no other God that can deliver after this sort;" 3:29. The same is pronounced "the most High," 7:25; also "the great and dreadful God," 9:4; yea, "the God of gods," 11:36.

Neither is it some fancied being that is thus spoken of, different from that one God, who revealed himself to Abraham, Moses, and the prophets of Israel. Daniel worshipped this same God as the God of his Jewish fathers; 2:23. The God of the Book of Daniel is none other than the living and true God, beside whom there is no God.

The God of the Book of Daniel is described as possessed of all the proper attributes of God. He is "God of heaven;" 2:8, 37, 43. "Wisdom and might are his;" 2:20. "He knoweth what is in darkness, and light dwelleth with him;" 2:22. He "liveth forever:" 4:34; 6:20, 26. "He doeth according to his will in the

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army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou?" 4:35. He is "King of heaven," "God of gods and Lord of kings;" 4:37; 2:47; 11:36. He is "able to deliver his servants;" 3:17, 29. He is the God in whose hand man's breath and all man's ways are; 5:23. "All his works are truth, and his ways judgment;" 4:37. He is righteous, 9:7, 14, 16; "merciful and gracious," 9:9; hears prayer, 9:17, 23; 10:12; is angry with sin, 9:16; and is able to abase them that walk in pride, 4:37.

The God of the Book of Daniel exercises a particular providence over all the affairs of the world, and all events are ascribed to him. Nebuchadnezzar was made to confess that "the most High ruleth in the kingdom of men, and giveth it to whomsoever he will;" that "He changeth the times and seasons; He removeth kings and setteth up kings: He giveth wisdom to the wise and knowledge to them that know understanding;" and that his "dominion is an everlasting dominion, and his kingdom from generation to generation;" 2:21; 4:32, 34; 6:27. The fancied God of Deism and rationalistic philosophy, who is forever bound by his own laws and never interferes in any way with their natural operation, is not the God of the Book of Daniel, as he is not the God of any portion of the Bible. Daniel's God is present with all His works, concerned in all that cometh to pass, and ever giving great signs and mighty wonders. *He* gave Jehoiakim, king of Judah, into Nebuchadnezzar's hand; 1:2. *He* brought Daniel into favor; 1:9. *He* gave the four Hebrew youths knowledge and skill in all learning and wisdom; 1:17; 2:23. *He* gave Nebuchadnezzar his kingdom, power and glory; 2:37; 5:18. *He* sets up and gives out dominion, and creates the kingdom that is to destroy all other kingdoms and to stand forever; 2:44. *He* made known to the king what was to be in the future; 2:45. *He* delivered the Hebrew youths from the fiery furnace; 3:29. *He* decreed the king's humiliation and insanity; 4:24. *He* numbered and finished the kingdom of Belshazzar; 5:26. *He* delivered Daniel from the lions; 6:20–22. *He* giveth judgment to the saints; 8:22. *He* brought forth his people out of the land of Egypt, scattered them for their sins, and heard when the voice of confession and supplication came up before him; 9:3–23. And *He* comforteth his anxious ones; 12:9.

In all this there certainly is nothing discernible which does not fully accord with both the earlier and later Scriptures, or which we will not do well to accept, believe, and act on, as immutable and most precious truth. The Book of Daniel gives glorious testimony to our all-glorious God.

II. Of Angels.

It is agreeable to reason and Scripture to believe that the wide interval between us and God is not a blank, but is filled up with orders of creatures superior to man, and largely concerned in the administrations of the Divine government. The existence of such orders is certainly taught in the Book of Daniel, and a very important part is assigned them in the affairs of our world. This has also been objected to this Book; and the system of Angelology which it presents, is said to be a mere transfer from heathen theosophy, and hence not entitled to be taken as Divine and true.

Nebuchadnezzar, in relating his vision, does indeed refer to *holy watchers*, after the style of the ancient Zoroastrian religion, in which secondary deities were recognized under this name. According to the Zend-Avesta, "Ormuzd has set four *watchers* in the four quarters of the heavens, to keep their eye upon the host of the stars. One stands here as the *watcher* of his circle; the other, there. He has placed them at such and such posts, as *watchers* over such and such a circle of the heavenly regions; and this by his own power and might." Such was the teaching of the religion of this heathen king. He knew nothing of the true Bible doctrine on the subject of angels. And when he had a vision from God, and beheld in it the movements of angels of God, how was it possible for him to describe them except in the language and conceptions of his own polytheistic system? He called them by the name of the Zoroastrian sub-deities, because he knew no other

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name, and knew of no such heavenly beings except as his theosophy fancied. Daniel does not say that these angels were the Zoroastrian watchers. He whom the king described as a Zoroastrian *watcher*, the prophet plainly identifies, not as a heathen sub-deity, but as a messenger of the true God of heaven and earth; and the decree which the watchers uttered he interprets as "the decree of the Most High," given into the hands of angels to execute. There is nothing Magian, or at all different from the common scriptural teaching on the subject, either before or since Daniel's time.

Daniel uses various designations for these heavenly agents. He calls them "*angels*," 6: 24; *ministering ones*, 7: 10; *holy ones*, 8: 13, 14; *chief princes*, and *princes*, 10: 13, 20; 12: 1. He also gives the proper names of some of them, Gabriel, 9: 21; Michael, 10: 13; 12: 1.

He describes the aspects of the angels as prevailingly human, but very exalted and glorious, 5: 24; 8: 16, 26; 10: 5, 6, 17; 12: 7. One in particular he represents as a man clothed in linen, girded with fine gold of Uphaz, whose body was like the beryl, his face as the appearance of lightning, his eyes as lamps of fire, his arms and feet resembling polished brass, and his voice like the voice of a multitude; 10: 5, 6.

He also represents these celestial beings as exceedingly numerous. In his vision of the Ancient of Days, he beheld "thousand thousands ministering unto Him, and ten thousand times ten thousand standing before Him;" 7: 9, 10.

The office He assigns to the angels is the office of creatures only, and that of ministering organs of the Divine providence and government. They conveyed a knowledge of God's purposes to Nebuchadnezzar; 4: 13–17, 24. One of them was sent to hinder the lions from harming the wronged prophet; 6: 22. One of them acted as God's messenger to interpret to Daniel his vision of the four beasts; 7: 16. Gabriel performed a like office with reference to the vision of the ram and goat; 8: 16–26; and the seventy weeks; 9: 21–27. And still another acted as his hierophant in all the remaining visions. Others of them are represented as serving as heavenly guardians of God's people, and their helpers and princes; particularly Michael the great prince, and one of the chief princes, who standeth for the children of the prophet's people; 10: 13; 12: 1.

Daniel says nothing very special about *bad* angels; and yet it would seem as if some of these mysterious principalities and powers were to be considered as evil and antagonistic to God and His gracious purposes. We read of "the prince of the Kingdom of Persia," 10: 13; and "the prince of Grecia," 10: 20; both of whom belong to these angelic potencies, and both of whom are represented as seeking to hinder the good angel who was in converse with Daniel, and really so antagonistic as to call forth violence to keep down their resistance; 10: 20.

But, whether only good, or only some good and others evil, they are of various ranks and degrees of dignity. This particularly is objected against Daniel, as the mere fancy of oriental magianism. But such it is not. Distinctions among the heavenly hosts were revealed from the first; and it would be out of harmony with all we know of God's creations, if such distinctions did not exist. We read of cherubim at the gates of Paradise, and specifically of "the angel of the Lord"—of Morning Stars singing together, and Sons of God shouting for joy when the world was made—of Seraphim and Cherubim crying the triune sanctus before God—of chariots and horsemen that make up the army of God, and the Captain of the Lord's hosts,—and all, long before the days of Daniel. That he should speak of these heavenly beings therefore, as of different orders and degrees of rank, is in perfect harmony with what was revealed and recorded in the books of God, before he wrote. And that he should bring out the subject with greater conspicuity, is in perfect keeping with that progress of doctrine so manifest in the whole method of revelation. If later prophets are to be considered as adding nothing to what was given by preceding ones, there was no real occasion for them, and we may as well burn all the sacred books after the Pentateuch.

In harmony with the Scriptures in general, and only with greater clearness, does Daniel thus show us the differences of order among

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these heavenly intelligences, and their potency in human history and the life of nations and nature. Compare also Col. 1:16; 1 Thess. 4:16; Jno. 5:4; Heb. 1:7; Rev. 7:1–3; 14:8: 16:5, etc.

III. Of The Christ.

"The testimony of Jesus is the spirit of prophecy." If prophets have in them nothing referring to the Christ, or leading the way to Him, we may safely assume that they are none of God's prophets. But Daniel shows no deficiency in this particular. Nay, he has only too much, and that too definite and particular, to say about the Christ, to suit our rationalistic theologasters. Having not much occasion for a Saviour in their systems of thinking, of course, a Book which makes so much of Him is quite at variance with their instincts of the truth, and hence they would set it aside as apocryphal.

From the earliest ages, and among the chosen people throughout their history, the coming of One who should be the Deliverer and Saviour of all His, was not only hoped for, but this hope was the great centre of all their prophecies and all their ceremonies. That coming One was known by a variety of names, but by none more common than *Messiah*—an *anointed One—God's anointed;* Is. 2:2. Daniel speaks of this coming One, and calls Him absolutely and distinctively *Messiah*; 9:25, 26. He calls Him "Messiah *Nagid*"—Messiah *the Prince*—the supreme Ruler—the One that goes in and out before the people in the administration of government. In the same manner is Messiah described in the earlier Scriptures; Is. 9:7; 55:4; Micah 5:1; Ezek. 34:23.

The office or work of the Messiah is also distinctly described. He was to "finish the transgression;" that is, to restrain it, shut it up from overflowing, stop it; to "make an end of sin;" seal it up, cover it;—to "make reconciliation for iniquity;" appease wrath with reference to it, give satisfaction for it, restore the peace which it had broken;—to "bring in everlasting righteousness;" produce a just basis for the justification of sinners, and for the deliverance of them from condemnation;—to "seal vision and prophecy;" that is, consummate, establish, fulfil and complete them, settling them as true, and bringing to their end the things foreshown in them; 8:24.

His qualification for all this, and the manner of accomplishing it, are also given. He is referred to as capable of suffering, 9:26; and yet is described as "The Most Holy," 9:24. He was to endure a death-penalty—"*be cut off.*" The word *carath* constantly denotes a penal excision—a cutting off for sin—a violent death for offence against the law. Thus was Messiah to be "cut off," as also expressed by Isaiah 53: But He was to be cut off "*not for Himself.*" His was to be a vicarious suffering—the endurance of penal inflictions for the sake and in the place of others; 9:26.

But other works and grander administrations than these are ascribed to Him. There is princely rulership and heavenly dominion assigned to him, as well as earthly humiliation. He comes in the clouds of heaven; and dominion, glory, and a kingdom are given Him, that all peoples should serve Him, all nations obey Him, and His kingdom never end; 7:13, 14, 27.

This King is described as of human birth, "the Son of man," 7:13. The word *bar*, denotes descent; and *bar-anash*, descent *from man.* And yet He is further described as much more than man, and truly Divine. He is accompanied by angels to the throne of God, in that Majesty which had, before Daniel in this place, been spoken of God only, "coming with the clouds of heaven;" 7:13. As God manifested Himself in the cloud in the Exodus, the wilderness, the tabernacle, the temple, and as the clouds hide from us all that is beyond them, so they are spoken of continually as the visible hiding-place of the invisible Presence of God. To ascribe to any being a place there, was to associate him with the prerogative of God, who maketh the cloud His chariot, about whom are clouds and darkness, whose pavilion round about Him are thick clouds of the sky, who rideth upon the swift cloud, and the clouds are the dust of His feet. Compare 3:25. Even the rationalistic and skeptical critics agree, that in the Book of Daniel "the Messiah appears as a superhuman being," and has

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"qualities and attributes of Jehovah transferred to him."

Neither is this a mere imitation of Ezekiel, taken from the Sibylline books in the time of the Maccabees, as these men would teach us, but the common doctrine of the preceding Scriptures. Jesus himself cited the 110th Psalm in proof of his Divinity; Matt. 22 : 41–45. He there appears as David's Lord, sitting at the right hand of God, a King whose power none could withstand; and as God, and the Son of God, whose throne is forever; Heb. 1:8.

Isaiah had declared, concerning that Son which was to be born into the world, and whose administrations were to be so glorious, that His name should be called, and so Himself also be, "Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace;" Is. 9 : 6. He had also been announced as to be born of a Virgin, and His name was to be Emanuel, God with us; Is. 7 : 14. Micah, the contemporary of Isaiah, had prophesied His birth at Bethlehem, to be the Ruler of Israel, with the going forth from of old, from the days of eternity; 5 : 1. Zechariah speaks of Him as God's Fellow, 13 : 7; and Malachi as the Lord whom Israel sought, 3 : 1; all answering to the Saviour's own account of Himself, that He was before Abraham, that He came forth from the Father, that He is one with the Father, and that whosoever saw Him saw the Father, of whom He is the only begotten Son.

As to the twofold coming of Christ, like all the ancient Scriptures, the Book of Daniel does not clearly distinguish between them. There is a coming as the Son of man, ending in violent death, which referred to the advent in the flesh; and there is also a coming in the clouds of heaven, as a triumphing Judge, and an everlasting and worshipful Ruler; 7 : 13, 16; but exactly what relation the one had to the other remained to be developed long afterwards. To reconcile these two pictures, quite comprehensible now, the ancient Rabbins conceived of two Messiahs, or a change in the manner of the Christ's coming, according as they might prove themselves worthy or unworthy.

Of all the prophets, Daniel is the only one by whom was revealed the definite time of the Saviour's Advent; 9 : 24–26.

IV. Of the State of Man and the Securement of Divine Favor.

It has been objected to the Book of Daniel that its tone is ascetic and Pharisaic, after the style of the later Jews. This is about equal to all the rest of this class of objections, without foundation.

A general and dreadful corruption of humanity is certainly implied. Profoundly penitential is the confession which Daniel makes of the sins of his people, not excepting himself; and they are contemplated as the best of the race, even the most favored of God; 9 : 4–19. And in answer to this confession and prayer, Gabriel announces the Messiah, as the One through whom atonement should be made, transgression restrained, sins stayed, righteousness brought in, and the sin penalty taken away; 9 : 21–26. Is this unevangelical? Is it not in thorough accord with prophets and apostles?

Great power is assigned to self-humiliation and prayer; 2 : 18, 19; 6 : 11; 9 : 3; 10 : 2; but to say that this is superstitiously exaggerated, is to fly in the face of the Scriptures, and the recorded experiences of the saints in all ages before and since. The truth is, that there is nothing like humble and earnest prayer. It puts all the resources of Omnipotence at the command of man, provided that he asks no unreasonable, unnecessary, or wrong thing. Jesus himself says, "If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you." "Whatsoever ye shall ask the Father in My name, He will give it you." John 15 : 7; 16 : 23. And prayer, such as Daniel's, belonged to the exercise of living faith, which is the hand that takes hold upon God's salvation, according to all the Scriptures.

That he should advise Nebuchadnezzar to escape from his sins by righteousness, and from his iniquities by showing mercy to the poor, 4 : 27, was simply the common doctrine of repentance, which required the breaking off of sin by

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its opposite, and which is always requisite to forgiveness. It was the same that Jonah preached to the Ninevites, which the Saviour Himself accepted in Zaccheus, and which ever goes along with the proclamation of the Gospel. It was just that lesson which John the Baptizer urged upon Herod, Paul upon Felix, and that any preacher of righteousness would lay down to a proud, unjust and oppressive heathen despot. And it is written in the New Testament as well as in the Old, that the merciful shall obtain mercy; whether unto everlasting life or not, is another question, upon which Daniel's advice does not touch.

That he should resort to fasting, and abstinence from pleasant food, on two great public occasions—the approaching close of the years of captivity, and the hindrances interposed to the rebuilding of the temple by the councillors of Cyrus,—was just what God had commanded through Joel to be done in times of trouble, and what had been acceptably done by many before him. Even the Saviour Himself has given directions for like occasions, and has told us that there are some evils which cannot be dislodged without it. And that Christian is deficient in some of the most vital impulses of true godliness, who cannot see and feel the propriety, at times, at least, of just such abnegations in connection with special applications for the help of God.

The Book of Daniel contemplates the mercy and favor of God as belonging to those who persistently and faithfully abjure all idolatry for the worship of the true God only. This is the great lesson of the account of Shadrach, Meshach, and Abednego; 3:13–28. True piety is located in love to God, the keeping of His commandments, and earnest seeking unto Him with penitence, prayer, and faith; 9:3, 4. God's people are such as depart not from His precepts and judgments, 9:5; but hearken unto His servants the prophets, 9;6; obey the voice of the Lord, and walk in His ways, 9:10; turn from iniquities, and understand the truth, 9:13. And to all such the mercies and forgivenesses of God, and all the promises of His covenant, are made to apply, 9:4, 9; 10:12. Surely this is neither Pharisaic nor unevangelical. It is the truth of God.

V. Of the Consummation.

The Book of Daniel says nothing about heaven as a place of abode for the righteous. The whole blessedness of man in its highest consummation is connected with the setting up of a kingdom, which the God of Heaven is to set up, which shall break in pieces and consume all other kingdoms, and shall stand forever, 2:44. It is a kingdom which is finally to supersede and take the place of the present world-powers, 2:44. It is established by the coming of the Son of Man in the clouds of heaven, 7:13, 14. It is not fully manifested till after the judgment shall sit, 7:26, 27. It is a kingdom over the earth, under the heaven, 7:27. Men and nations as they dwell upon the earth are to be the subjects of it, 7:14. The Son of Man is the personal possessor of this kingdom, and all its glory, dominion, and authority, 7:13, 14, 27. The saints are to have a share in this kingdom, and in the administration of its affairs, 7:18, 27. It is to be eternal, 2:44; 7:14, 18. The Prince of this kingdom was to come as a sufferer at the end of 69 hebdomads from the decree of the authorities at Babylon to restore and rebuild Jerusalem, 9:25, 26. Great calamities and destructions were to befall Jerusalem and its people subsequent to this restoration, before the predicted kingdom should be manifested in its full glory, 9:26, 27; 11:21–45; 12:1. The saints of God are to be oppressed and sufferers in this world until the judgment shall sit, 7:19–27. Those of the Lord's people who die meanwhile, are in a state of hopeful rest, 12:13. There will be two resurrections of the dead, one to everlasting life, and one to shame and everlasting contempt, 12:2. The righteous and the faithful are to have a most exalted lot in the time of their resurrection, 12:3, 13. The end of all God's present administrations with men, and the consummation of all his gracious purposes, will have been accomplished with the final setting up of this glorious kingdom of the Son of Man and his saints, 7:28; 8:19; 9:24; 12:4, 6–13.

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EUROPEAN WAR-CLOUDS.

THE correspondent of the Philadelphia *Morning Post*, writes from Paris under date of February 2d, that this year must inevitably bring forth a general and fierce European war.

Every country in Europe has long been dissatisfied to the utmost with its own and the general situation. The sudden and radical subversion of the economical laws, which for centuries governed the world, have dislocated the habits and interests of all classes, and led to discontent, material sufferings, and demoralization, which induce part of the people to think that a new territorial partition of the continent among the different races will result to the universal advantage. The rest of the people, the greatest number, are confident that a general revolution, whatever may be the geographical result, will give them the best opportunity of establishing the economical law henceforth, their favorite theme, the socialist dogma. So that, though divided as to the secret or avowed reasons for war and its ultimate consequences, all, high or low, rich or poor, capitalists or laborers, economists or socialists, join in a common and irresistible call for WAR.

France, where both people and rulers have been so deeply wounded in their pride and prestige for the last six years, is longing for the signal to advance to the Rhine, for it is very likely in the vicinity of that river that the European Gordian knot will be cut; and besides her ambition for glory and her desire to regain her natural frontiers, France, perhaps more than any other power in Europe, is eager for war, because of the above explained economical uneasiness. As for the Emperor, he is certainly resolved to play the whole for the whole. If he succeeds in getting the Rhine and assuming again the *role* or arbitrator of Europe, he will have reached the goal that he has ever had before him; and he is bent upon gaining it, or falling gallantly and with the honors of war.

Prussia, drunk with glory since the day of Sadowa, is eager for a contest with France, not only for political purposes, but also to give the proof that the Prussian army is the first army in the world, and the Prussian generals the first generals.

Behind Prussia, all Germany waits but a word from Berlin to rush towards the Rhine first, and the Danube soon after.

Russia, stronger than ever after the annihilation of Poland, and the failure of the Western scheme of conciliation between the Mahomedan and the Christian populations of the Ottoman empire, will rise as a single man, with enthusiasm and confidence in her final success. She is ready to make all sacrifices to avenge her disasters in 1865, and to give the *coup de grace* to the "sick man," whose succession is hers, according to a religious and political faith, from the Pruth to the Amoor. Sustained, morally and materially, by all the Greco-slave populations of the Sultan's dominions, numbering nearly two-thirds of the whole, the traditional Moscovian policy meets now with a chance that Russia would certainly not allow her Government to throw away. But the Emperor and his counsellors share the resolution of the people to set up the St. Andrew's cross upon the shores of the Bosphorus.

Austria—poor Austria! who is being day after day dismembered, and whose prestige was lost forever at Sadowa, has but one chance to recover part of her greatness and influence among nations, and that chance is War.

All throughout Europe one smells powder; thousands of men are working night and day from the Seine to the Neva, in completing the engines of attack and defence; the arsenals are overflowing with means of destruction so terrible that the genius of Hell seems to have presided over their creation. The fleets and railroads are ready for the transportation of armies amounting to five or six millions of soldiers, commanded by illustrious chiefs, and eager for glory, honors, and slaughter. The time of words and compromises has past. The hour of deeds and radical settlements is struck, and the governments themselves, in spite of their casuistic assurances for peace, cannot conceal any longer the solemnity of the situation and the imminence of *war*. And out of that war may come the Antichrist. Any day, then, Christ may call for His watching ones.

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The Prophetic Times.

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Special Contributions.

ISRAEL AND THE CHURCH.

(Continued from page 37.)

THE continuance of the Christian Church through the Millennium is a Whitbyan dogma—a prominent feature of the spiritual reign theory—as thus taught by him, "that after the fall of Antichrist, there shall be such a glorious state of the Church by the conversion of the Jews to the Christian faith, as shall be to it life from the dead; that it shall then flourish in peace and plenty, in righteousness and holiness, and in a pious offspring; that then shall begin a glorious and undisturbed reign of Christ over both Jew and Gentile, to continue a thousand years, during the time of Satan's binding." The conversion of the Jews, and of all nations to Christianity is its twin dogma; for if the Millennium shall be embraced in the Christian era, and Christianity shall be then completely dominant over all nations, it follows that all nations, including the Jews, must be converted and brought into the Christian Church prior thereto. Both dogmas have their origin in that "pernicious rule of interpretation" introduced by Origen in the third century, who declared that "the Scriptures are of little use to those who understand them as they are written." And from the days of Origen, as Prof. H. says, "up to Luther's time, the principle of allegorical interpretation prevailed in the Church, and the result therefore was, that in explaining the Scriptures men were governed by inclination, and found in them that, and that only, which agreed with their wishes. Luther did, it is true, overthrow the principle as a principle; but he was not able to uproot the practice, either for himself or for others."

Prof. H. quotes Walch as giving us the two phases in Luther's opinions on the conversion of the Jews, viz., "At first he thought that it was to be looked for and expected: but latterly he did not hesitate to cast away such hopes." At first he severely censured the manner in which the Jews had been treated by the popes, bishops, monks, and others, as being the chief obstacle to their conversion; and he proposed in laboring for this end a kind and friendly deportment. But after he was himself disappointed in his expectations, he discarded the idea of their conversion as a nation, and wrote and spoke bitterly against them. He did not disbelieve in the conversion of some of the Jews—a remnant according to the election of grace—but in the conversion of the nation to Christianity he had no faith. We know not whether he ever expressed any opinion on the Restoration of Israel in the future Kingdom of Christ; but there is testimony that he looked for "the speedy coming of Christ and the renovation of all things."

No Personal Reign Millenarian believes in the conversion of the Jewish nation, or the Gentile World, before the coming of Christ. And the coming of Christ will terminate the Christian dispensation, so there can be no conversion of them to Christian faith, exactly as now exercised, subsequent to this dispensation. Christian faith necessarily belongs to the Christian dispensation. It is "the substance of things hoped for; the evidence of things not seen." It is the reliance of the mind upon the promises of GOD respecting the coming and kingdom of Christ. Its character is displayed in the following language of Peter. "Blessed

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be the GOD and Father of our Lord Jesus Christ, which according to his abundant mercy, hath begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of GOD through faith unto salvation, ready to be revealed in the last time; wherein ye greatly rejoice, though now for a season (if need be) ye are in heaviness through manifold temptations; that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise, and honor, and glory, at the appearing of Jesus Christ; whom having not seen, ye love; in whom though now ye see him not, yet BELIEVING, ye rejoice with joy unspeakable, and full of glory, &c." It is manifest that such a conversion—such a regeneration and such a faith—can only be effected and exercised prior to "the appearing of Jesus Christ." After his coming there can be no looking for that blessed hope, and the appearing of the glory of the great GOD and our Saviour Jesus Christ; no being patient unto the coming of the Lord; no looking for and hastening unto the coming of the day of God and being diligent that ye may be found of Him in peace, without spot, and blameless; no hope that when He shall appear, we shall be like Him, with its purifying effects. The coming of Christ will not only put an end to the Christian dispensation, but it will so alter all the relations of mankind in the scheme of Redemption, that there can thenceforth be no conversion to the Christian faith precisely as now, and no additions to the Church properly so called. The Gospel of the Kingdom will be no longer preached among the nations for the obedience of faith. The Gentile complement will have been added to the Israel of GOD, and the Church will be ready for the revelation of Divine glory.

The nationality of Israel will be restored at the termination of the times of the Gentiles. It will be a restoration to their own land. "Thus saith the Lord, again there shall be heard in this place, which ye say shall be desolate, without man, and without inhabitants, and without beast, the voice of joy, and the voice of gladness, the voice of the bridegroom and the voice of the bride, the voice of them that shall say, Praise the Lord of hosts; for he is good; for His mercy endureth forever; and of them that shall bring the sacrifice of praise unto the house of the Lord: for I will cause to return the captivity of the land as at the first." (Jer. 33 : 10–11.)

"For in my holy mountain, in the mountain of the height of Israel, saith the Lord God, there shall all the house of Israel, all of them in the land, serve me: there will I accept them, and there will I require your offerings, and the first fruits of your oblations, with all your holy things. I will accept you with your sweet savor, when I bring you out from the people, and gather you out of the countries wherein ye have been scattered; and I will be sanctified in you before the heathen." (Ezek. 20 : 40–41.)

"And I will bring again the captivity of my people of Israel, and they shall build the waste cities and inhabit them, and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them. And I will plant them upon their land, and they shall no more be pulled out of their land which I have given them, saith the Lord thy God." (Amos 9 : 14, 15.)

From these Scriptures it is evident that they will be nationally restored in their persistent adherence to their Jewish faith.

Then the first resurrection will take place, and the living saints will be translated, and the elect Church, in its completeness, will be caught up to meet the Lord in the air. Then the words of Jesus will be fulfilled, "He that believeth in me, though he were dead, yet shall he live: And whosoever liveth and believeth in me, shall never die." (Jno. 11 : 25, 26.) And the words of Paul will be verified, "Behold, I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead (saints) shall be raised incorruptible, and we (the living saints) shall be changed." (1 Cor. 15 : 51, 52.) "For this we say unto you by the word of the Lord, that we which are alive, and remain unto

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the coming of the Lord, shall not precede them which are asleep. For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first. Then we, which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." (1 Thess. 4:15, 17.)

This will be the first act of judgment in separating the true from the false, in approving and counting worthy of eternal life all true believers and obedient disciples, and in condemning and rejecting all mere professors and hypocrites. And while the former shall be immortalized and glorified, the latter, remaining "in the congregation of the dead," or among the ungodly on earth, will be condemned, and known as reprobate silver. Then the professing Church on earth—the mystic Babylon—comprising all sects and denominations, will be given up to "become the habitation of demons, and the hold of every foul spirit, and a cage of every unclean and hateful bird." And restored Israel shall be the object of God's special grace on earth during the dispensation of Christ's coming, which will intervene between the "times of the Gentiles" and the manifestation of Christ and His saints; a period of perhaps forty years, as is indicated by Micah 7:14, 15. "Feed thy people with thy rod, the flock of thine heritage, which dwell solitarily in the wood, in the midst of Carmel: let them feed in Bashan and Gilead, as in the days of old. According to the days of thy coming out of the land of Egypt will I show unto him marvellous things." The feeding of the flock during this period is thus predicted in Ezekiel 34:11–13. "For thus saith the Lord God, Behold I, even I, will both search my sheep, and seek them out. As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered, so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day. And I will bring them out from the people, and gather them from the countries, and will bring them to their own land, and feed them upon the mountains of Israel, by the rivers, and in all the inhabited places of the country."

In this restoration and under this providential feeding, the children of Israel, having taken their silver and gold with them, shall enlarge and beautify Jerusalem, and build a temple unto the Lord, and restore their ancient forms of worship. Their wealth will greatly increase, and they shall dwell at ease in unwalled villages. "And they shall build the old wastes, and shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations. And strangers shall stand and feed their flocks, and the sons of the alien shall be their ploughmen and their vine-dressers. But they shall be named the priests of the Lord; men shall call them the ministers of our God. They shall eat the riches of the Gentiles, and in their glory shall they boast themselves." (Isaiah 61:4, 6.) Their wealth will command the respect and secure the service of the world.

At length, towards the close of that period, their wealth and power will excite the cupidity and envy of the nations, and "Gog the Chief Prince of Meshech and Tubal, with his confederates, will declare war against them, and with a vast army invade the land, and overrunning it from north to south (Ezek. 38), shall besiege Jerusalem, and take it, and subject it to pillage and to the brutal licentiousness of the soldiery." (Zech. 14:1, 2.) It will be "even the time of Jacob's trouble"—the consummation of his punishment—"but he shall be saved out of it." (Jer. 30:4–9.) For then "there shall be a great shaking in the land of Israel, and the mountains shall be thrown down, and the steep places shall fall, and every wall shall fall to the ground." And the Mount of Olives shall cleave in sunder from east to west, half of it removing to the north and half to the south, forming a very great valley, into which the Israelites will flee from their enemies as they fled from the earthquake in the days of Uzziah, and they shall cry to the Lord for succor. And suddenly from His pavilion in the air above, attended by His saints, He shall be revealed in great power and glory, and His feet shall stand in that day upon the Mount

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of Olives. And they shall say, "Lo, this is our God; we have waited for Him, and He will save us" "Blessed is he that cometh in the name of the Lord." "In that day shall the Lord defend the inhabitants of Jerusalem; and he that is feeble among them at that day shall be as David; and the house of David shall be as God, as the Messenger Jehovah before them." And He will "seek to destroy all the nations that come against Jerusalem." "Then shall the Lord go forth, and fight against those nations, as when he fought in the day of battle." And He "will call for a sword against Gog throughout all His mountains; every man's sword shall be against his brother. And he will plead against him with pestilence and with blood; and rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire and brimstone." (See Ezekiel 38; Zech. 14: 3–5, and 13: 8, 9.)

Then the Lord will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplication; and they shall look upon Him whom they have pierced, and they shall mourn for Him: yea, every eye shall see Him, and they also which pierced Him: and all kindreds of the earth—families of the land shall mourn because of Him (Zech. 13: 10–14; Rev. 1: 7). This will be Israel's conversion; not a conversion to the Christian faith as now, but to the acknowledgment of the Crucified One as their true Messiah; not by the testimony of His word, but by His personal manifestation, by which the vail will be taken away from their hearts. And then the Lord will make a new covenant with the house of Israel, and with the house of Judah; not according to the covenant made at Sinai, but this shall be the covenant that He will make with them. "After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the LORD: for they shall all know Me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more." (Jer. 31: 31–34.) "And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God." (Amos 9: 15.)

Matt. 23: 38, 39, on which Prof. H. principally relies to prove the Whitbyan dogma of the conversion of the Jews to the Christian faith, is made to subserve that end by severing it from its proper connection, and imposing spiritual meanings upon its terms. The connection of these words of Jesus with the final offer of Himself as the Messiah to the Jewish people, and their rejection of Him, is either not perceived or intentionally ignored; and the house left desolate is interpreted as the temple left spiritually desolate, the seeing Him as a spiritual seeing, and His coming as a spiritual coming. But, when taken in their proper connection, they will not admit of this spiritualizing process, and can only be understood in their natural and grammatical sense. At this last visit of Christ to Jerusalem, He came to them as predicted in Zech. 9: 9, "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold thy King cometh unto thee; He is just and having salvation; lowly, and riding upon an ass; even upon a colt, the foal of an ass." It was the time of their visitation, but they knew it not, and rejected Him, and plotted His destruction. Hence, He said to them: "Behold, your house is left unto you desolate. For I say unto you, ye shall not see Me henceforth, till ye shall say: Blessed is he that cometh in the name of the Lord." In Jer. 22: 1–5, we find that it was the house of the King of Judah—the tabernacle of David—which, for their disobedience, was made a desolation, and it was a desolation at the time Christ spoke these words, which announced to them that, as a consequence of their not receiving Him, it should be left desolate until His second coming to "raise up the tabernacle of David that is fallen, and close up the breaches thereof, and raise up its ruins, and build it as in the days of old." (Amos 9: 11.) And then "the stone which the builders refused shall become the headstone of the corner," and the nation shall receive Him, saying: "Blessed be He that

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cometh in the name of the Lord." (Ps. 118: 22-26.)

Then, too, when the Lord shall raise up the tabernacle of David and re-establish His throne, and sit upon it, and reign over the house of Jacob forever; all His saints—the true Church—the election—the spiritual seed of Abraham, or seed of faith—shall be kings and priests with Him in His kingdom. (Dan. 7:22, 27; Rev. 2:26, 29; 3:21; 5:9, 10.) He will first fulfil the Davidic type of conquest in the subjection of all the nations; breaking them in pieces as a potter's vessel, and remoulding them in one grand empire, of which Israel will be the head. (Ps. 47:3; Amos 9:12; Zech. 8:20, 23.) Then will He also fulfil the Solomon type of peace, in a reign over all the earth for a thousand years—a millennium of blessedness and glory, in which the elect Church will be kings and priests unto God, and Israel will be the chief of the nations in subjection to the saints. But the professing Church will cease; for, in her apostasy and corruption, she will become the Babylon of which the revelator says: "And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying: Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all." (Rev. 18:21.)

There has been, in every age or dispensation of grace, a professing Church—a visible organization of worshippers, having the form of godliness, and containing within it a holy seed—an elect remnant, part of the true Church, having not only the form, but also the power of godliness. The professing Church of each age, though at first pure, became corrupt, and by worldliness and error, counteracted the saving power of truth, so that the holy seed decreased, until it became necessary to make a change of dispensation and institute a new order of things. So has passed away the professing Church of each preceding age, and so will pass away the professing Church of this age or dispensation, which, in its sectarian divisions and secular spirit, and unauthorized traditions and idolatrous corruptions, is the most demoralized of all, and destined to utter destruction at the coming of Christ.

But the holy seed—the elect remnant—saved out of all the dispensations and professing churches, and from every nation, and kindred, and tongue, and people, shall be gathered together, and made one with Christ, as Christ is one with God. This election will be composed of the seed of faith, embracing all believers of the uncircumcision, and all believers of the circumcision according to Rom. 4:11, 12, who, being Christ's by faith, are, therefore, Abraham's seed and heirs according to the promise—heirs in the highest sense—heirs of God and joint heirs with Christ—made kings and priests unto God, and, in that relation, possessing the kingdom, and dominion, and greatness of the kingdom under the whole heaven, and all nations, peoples, tongues, and languages shall serve them.

Under their administration, the natural seed of Abraham—Israel after the flesh—will, as subjects, inherit the land of Canaan, according to the promise, and thus the promise will be made sure to both seeds. And Israel will be the chief of the nations upon earth during the Millennium. The Gentiles upon whom the name of the Lord is called, who had belonged to the professing Church, will be joined with them. (Isa. 14:1.) * *

"THE ERROR OF THE WICKED."

"Ye, therefore, beloved, seeing ye know before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness." —2 PET. 3:17.

IT might be well to inquire, what is this one peculiar "*error of the wicked*," of which the apostle Peter here speaks? He does not speak of all the errors of the wicked in general, but of some one special error of the wicked. Bible expositors in general give us but little or no light on this question—the Scriptures themselves must explain their own meaning and true sense. Doubtless it refers to a certain prevailing heresy which is to be developed and do its work of ruin, more especially in "the last days, just before the world's last great surprise by the sudden and unexpected appearance of the Son of man in the clouds of heaven." This appearing and its consequences are the

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themes on which the apostle had been dwelling, especially in this last chapter of his second and last letter. It is reasonable to conclude that "the error of the wicked" referred to, is the same that the apostle had before named as connected with his theme. An error so delusive and fatal, that the natural consequence of embracing and promulgating it would be a fall from their "own steadfastness" in the gospel hope. Such being the fact, the warning was needful, and timely given, "Beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness." Surely this "error of the wicked" must be a very serious and subtle heresy, which in the "*last days*" would come in direct contflict with the teaching of the holy Scriptures, and be known by the faithful few who should then walk in the light of the Holy Ghost as shining on the sacred word. The origin and nature of this latter day heresy and delusion would then be known by its natural and necessary tendency, which would be general apostasy from the primitive faith, hope, and practice. To those who have ears to hear, the apostle has named what this latter death-dealing heresy would be, so clear, that there is left no room for conjecture or lingering doubt. Hear it: "Knowing this first, that there shall come in the last days scoffers, walking after their own lusts." Here are the characters—"walking after their own lusts;" and now, then, what is the *error* of these scoffers? "And saying, where is the promise of His (Christ's) coming? For since the fathers fell asleep all things continue as they were from the beginning of the creation." This is the point of their error and also of their scoffing; this surely must be "*the error of the wicked*," so fatal to all who embrace it, as the apostle designates no other. Strange, very strange that there should be a doubt of this fact on the mind of any honest inquirer after truth. It is, indeed, a fearful thing to dislike, cavil with, and reject "the truth as it is in Jesus." Such cavillers invariably lose their power of hearing with the inner ear, and seeing with the inner eye. There are not wanting such in high positions and high places, the eyes of whose understanding of spiritual things is already hopelessly darkened. On such labor is lost; they seem to have no real capacity to appreciate and feel the force of God's revealed truth when it conflicts with their preconceived notion. Hence the seven times repeated admonition, so significant and startling: "He that hath an ear, let him hear what the Spirit saith unto the Churches." This teaching is, that there is a class who have no power to hear. Such a fearful condition and want of capacity is brought on by meeting the most precious truth that was ever revealed to mortals with cold indifference, and then still worse trifling with it till the Spirit is grieved away, and all is *dark*. "*Every* word that proceedeth out of the mouth of God" is the soul's proper food. There can be no substitute for the Holy Ghost, or for the revealed Word of God—rejecting these, all is lost. Without these, there may be spurious conversions and many formal churches, both of them barriers to true vital godliness.

The great hindrance to the cause of true religion in our day is a mere nominal, formal religion, claiming to be the Church, though organized in numerous forms directly adverse each to the other. Such a state of things the Holy Ghost has foretold by the mouth of the holy prophets and apostles, as characterizing and distinctly marking the last days of the present dispensation. This sad state of things is brought about by the arch-deceiver, in substituting "the error of the wicked" for the truth of God. Thus he succeeded as "the father of lies" even in Paradise. The Jewish Church were so blinded and fallen that they did not discern the signs of the times, and failed to see in Christ each and every distinct characteristic of their Messiah and King, so clearly set forth by their own prophets, and daily read in their synagogues. Therefore they despised, rejected, condemned, and crucified "the Lord of life and glory." A blindness, no less marvellous and ruinous in its results, is foretold as marking the last stage of the Gentile Church, in the last days of the present age. Let us take one example from the many throughout the Scriptures. "This know, also, that in the last days perilous times shall come. For men shall be lovers of their own selves,

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covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than God. Having a form of godliness, but denying the power thereof." (2 Tim. 3:1-5.) Such is the gloomy, yet unerring picture of the masses professing and having a form of godliness. Not even the form of it, but *a* form of their own devising, by which they "deceive" and are themselves "deceived." By slow and imperceptible degrees they shall drift away from "the faith once delivered to the saints," substituting for it "the error of the wicked," and, true enough, "shall be turned to fables," and thus join in the general and popular scoffing, "Where is the promise of His coming?" This scoffing is everywhere named and baptized orthodoxy, and promulgated in high places by "blind leaders of the blind." These are "deceiving and being deceived" by the great latter-day heresy, "*my Lord delayeth His coming*," which is either implied or expressed, in a thousand forms, in what is called "Church literature." The need of the personal return of earth's Lord and King as the Second Adam and great Restorer, is stoutly denied by multitudes of those who claim to be the followers of Christ and guides to His flock. Thus His return is neither desired nor loved. The last delusive and unmistakable peace cry, so soothing and welcome to the unsaved, is all abroad. The professed Church of Christ is boastful of her immense resources, in talents, influence, numbers, and wealth. Ministers and people are jubilant with the views of their bright future prospects of subjugating the world to the present type of our common Christianity by human instrumentalities. Were these expectations realized, surely the world would still need to be converted to vital godliness according to Bible standard.

What saith He who knoweth all things, and cannot be deceived, to the Laodicean Church, the type, and through her to the present Gentile Church, the antitype, the last stage of the latter-day Church? "Thus saith the Amen, the faithful and true Witness, the beginning of the creation of God: I know thy works, that thou art neither cold nor hot. I would that thou wert cold or hot. So, then, because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth. Because thou sayest, I am rich and increased with goods, and have need of nothing, and knowest not that thou art wretched, and miserable, and poor, and blind, and naked." *Strange!* "And knowest not." Thus was it in the days of Noah; they knew not what they might have known. And thus shall it be when the Son of Man is revealed, and thus it is at the present day.

J. C.

STAR OF THE ADVENT.

THE light from the East shall shine forth,
And the glorious day-star arise;
And our heart's then will leap with a rapture,
At the Advent of Christ from the skies.

Then joy it will come in the morning,
When the darkness of error is past;
Now the darkness but heralds its dawning,
The end of the glories to last.

To last while the light shall forever
Illumine the Heaven of Peace;
And that peace, as it flows like a river,
Shall forever and ever increase.

The Lord shall dwell then in Zion,
Over Jerusalem, city of old;
The Shepherd of Judah's tribe, the Lion,
Shall watch o'er the lambs of His fold.

And the place of His feet shall be glorious;
The place where our God then shall dwell;
And over all foes then victorious,
His glorious triumphs will tell.

And His reign shall extend o'er the seas—
For all nations shall own Him their King;
And the banner of Peace ever wave in the breeze,
While the praise of His glory we'll sing.

The desert shall spring into bloom,
And flowers of beauty expand;
While the softest of breezes shall waft their perfume
Far over Emanuel's land.

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All hail! For that star shall arise
And herald the glorious morn;
And that star shall forever remain in the skies,
The herald of Jesus once born.

And this child shall be called Mighty God,
The glorious councillor of Peace;
The wonderful Prince, with inflexible rod,
Whose Government never shall cease.

T. D.

Selections.

SHRINKING FROM CHRIST'S COMING.

Before Christ came, the faithful remnant of Israel were consoled with the promise that "their eyes should see" Him, who was to be their "salvation." "Unto you that fear My Name shall the Sun of righteousness arise with healing in His wings." Yet it is observable that the prophecy, though cheering and encouraging, had with it something of an awful character too. First, it was said, "The Lord whom ye seek shall suddenly come to His temple, even the messenger of the covenant whom ye delight in." Yet it is soon added, "But who may abide the day of His coming? and who shall stand when He appeareth? for He is like a refiner's fire, and like fullers' soap."*

The same mixture of fear with comfort is found in the disciples after His resurrection. The women departed from the sepulchre "with fear and great joy." They "trembled and were amazed: neither said they anything to any man, for they were afraid." The Apostles "were terrified and affrighted, and supposed that they had seen a spirit." "They believed not for joy, and wondered." And our Lord said to them, "why are ye troubled? and why do thoughts arise in your hearts?" On another occasion, "none of the disciples durst ask Him, who art thou? knowing that it was the Lord."† It might be from slowness to believe, or from misconception, or from the mere perplexity of amazement, but so it was; they exulted, and they were awed.

Still more remarkable is the account of our Lord's appearance to St. John in the Book of Revelation; more remarkable because St. John had no doubt or perplexity. Christ had ascended; the Apostle had received the gift of the Holy Ghost; yet he "fell at His feet as dead."

This reflection leads us on to a parallel thought concerning the state and prospects of all Christians in every age. We too are looking out for Christ's coming,—we are bid look out, we are bid pray for it; and yet it is to be a time of judgment. It is to be the deliverance of all saints from sin and sorrow forever; yet they, every one of them, must undergo an awful trial. How then can any look forward to it with joy?

And the difficulty is increased when we come to pray for it,—to pray for its coming soon: how can we pray that Christ would come, that the day of judgment would hasten, that His kingdom would come, that His kingdom may be at once,—may come on us this day or to-morrow,—when by so coming He would be shortening the time of our present life, and cut off those precious years given us for conversion, amendment, repentance, and sanctification? Is there not an inconsistency in professing to wish our Judge already come, when we do not feel ourselves ready for Him? In what sense can we really and heartily pray that He would cut short the time, when our conscience tells us that, even were our life longest, we should have much to do in a few years?

I do not deny that there is some difficulty in the question, but surely not more so than there is on every side of us in religious matters. Religion has (as it were) its very life in what are paradoxes and contradictions in the eye of reason. It is a seeming inconsistency how we

* Mal. 4 : 2; 3 : 1, 2.

† Matt. 28 : 8. Mark 16 : 8. Luke 24 : 37, 38. John 21 : 12.

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can pray for Christ's coming, yet wish time to "work out our salvation," and "make our calling and election sure." It was a seeming contradiction, how good men were to desire His first coming, yet be unable to abide it; how the Apostles feared, yet rejoiced after His resurrection. And so it is a paradox how the Christian should in all things be sorrowful yet always rejoicing, and dying yet living, and having nothing yet possessing all things. Such seeming contradictions arise from the want of depth in our minds to master the whole truth. We have not eyes keen enough to follow out the lines of God's providence and will, which meet at length, though at first sight they seem parallel.

I will now try to explain how these opposite duties of fearing yet praying to have the sight of Christ are not necessarily inconsistent with each other. Why we should fear it, is not strange. Surely when a man gets himself steadily to contemplate a state of things beyond this life, he is in the way to be overpowered by the thoughts which throng upon him. How dreadful to the imagination is every scene of that unknown hereafter! This life indeed is full of dangers and pains, but we know what they are like; we do not know what shall be in the world to come. "Lord, whither goest Thou?" said the Apostles; "we know not whither Thou goest." Supposing a man told that he should suddenly be carried off to some unknown globe in the heavens, this is the kind of trouble in its least fearful shape, which the future presents, when dwelt upon. And still more trying is the peculiar prospect which presents itself of Christ's coming in judgment. What a prospect, to be judged for all our doings by an unerring Judge. Try to trace back the history of your life in memory, and fancy every part of it confessed by you in words before some intimate friend, how great would be your shame! but how gladly would you in that day resign yourself to a disclosure to a fellow-sinner, how gladly to a disclosure to a world of sinners, compared with the presence of an All-holy, All-seeing Creator with His eyes upon you, "beholding you," as the Gospel speaks of Him in the days of His flesh,—and one deed of evil after another told forth, while all your best actions and best qualities fade away and become as discolored and unsightly as if there were nothing good in them. I do not presume to say that all this will happen; but this is what is meant by a judgment in the earthly sense of the word; and that awful trial is surely not called a judgment for nothing, but that we may gain some ideas from it. Think of all this, and you will not deny that the thought of standing before Christ is enough to make us tremble. And yet His presence is held out to us by Himself as the greatest of good; all Christians are bound to pray for it, to pray for its hastening; to pray that we may speedily look on Him whom none can see "without holiness," none but "the pure in heart;"—and now the question is, how can we pray for it with sincerity?

1. Now first, though we could not at all reconcile our feelings about ourselves with the command given us, still it is our duty to obey the latter on faith. If Abraham could lift up his knife to slay his son, we may well so far subdue our fears as to pray for what nevertheless is terrible. Job said, "Though He slay me, yet I will trust in Him." Under all circumstances surely, we may calmly resign ourselves into His hands. Can we suppose that, He would deceive us? deal unkindly or hardly with us? Can He make use of us, if I may say so, against ourselves? Let us not so think of the most merciful Lord. Let us do what He bids, and leave the rest to Him. Thus, I say, we might reason with ourselves, if nothing else could be said.

2. But next, I observe, that when we pray for the coming of Christ, we do but pray in the Church's words, that He would "*accomplish the number* of His elect and would hasten His kingdom." That is, we do not pray that He would simply cut short the world, but, so to express myself, that He would make time go quicker, and the wheels of His chariot speed on. Before He comes, a certain space must be gone over; all the saints must be gathered in; and each saint must be matured. Not a grain must fall to the ground; not an ear of corn must lose its due rain and sunshine. All we pray is, that He would please to crowd all this

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into a short space of time; that He would "finish the work and cut it short *in righteousness*," and "make a short work upon the earth;" that He would accomplish,—not curtail, but fulfil,—the circle of His saints, and hasten the age to come without disordering this. Indeed it cannot be otherwise. All God's works are in place and season; they are all complete. As in nature, the structure of its minutest portions is wrought out to perfection, and an insect is as wonderful as Leviathan; so when in His providence He seems to hurry, He still keeps time, and moves upon the deep harmonies of truth and love. When then we pray that He would come, we pray also that we may be ready; that all things may converge and meet in Him; that He may draw us while He draws near us, and make us the holier the closer He comes. We pray that we may not fear that which at present we justly do fear; "that when He shall appear, we may have confidence, and not be ashamed before Him at His coming."* He can condense into an hour a life of trial. He who frames the worlds in a moment, and creates generations by the breath of His mouth, and melts, and hardens, and deluges, and dries up the solid rocks in a day, and makes bones to live, grow, and die, and buries them in the earth, and changes them into stone, apart from time and at His mere will, more wondrously can He deal with the world of spirits, who are never subject to the accidents of matter. He can by one keen pang of agony punish the earthly soul, or by one temptation justify it, or by one vision glorify it. Adam fell in a moment; Abraham was justified upon his seizing the knife; Moses lost Canaan for a word; David said, "I have sinned," and was forgiven; Solomon gained wisdom in a dream; Peter made one confession and received the keys; our Lord baffled Satan in three sentences; He redeemed us in the course of a day; He regenerates us by a form of words. We know not how "fearfully and wonderfully" our souls "are made." To men in sleep, in drowning, or in excitement, moments are as years. They suddenly become other men, nature or grace dispensing with time.

3. But again, you say, How can I pray to see Christ, who am so unclean? You say well that you are unclean. But in what time do you propose to become otherwise? Do you expect in this life ever to be clean? Yes, in one sense, by the presence of the Holy Ghost within you; but that presence we trust you have now. But if by "clean," you mean free from that infection of nature, the least drop of which is sufficient to dishonor all your services, clean you never will be till you have paid the debt of sin, and lose that body which Adam has begotten. Be sure that the longer you live, and the holier you become, you will only perceive that misery more clearly. The less of it you have, the more it will oppress you; its full draught does but confuse and stupefy you; as you come to yourself, your misery begins. The more your soul becomes one with Him who deigns to dwell within it, the more it sees with His eyes. You dare not pray for His presence now;—would you pray for it had you lived Methuselah's years? I trow not. You will never be good enough to desire it; no one in the whole Church prays for it except on conditions implied. To the end of the longest life you are still a beginner. What Christ asks of you is not sinlessness, but diligence. Had you lived ten times your present age, ten times more service would be required of you. Every day you live longer, more will be required. If He were to come to-day, you would be judged up to to-day. Did He come to-morrow, you would be judged up to to-morrow. Were the time put off a year, you would have a year more to answer for. You cannot elude your destiny, you cannot get rid of your talent; you are to answer for your opportunities, whatever they may be, not more nor less. You cannot be profitable to Him even with the longest life; you can show faith and love in an hour. True it is, if you have turned from Him, and served sin, and in proportion as you have done this, you have a great work before you,—to undo what you have done. If you have given years to Satan, you have a double duty, to repent as well as to work; but even then you may pray without

* 1 John 22 : 28.

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dread; for in praying for His presence you still are praying, as I have said, to be ready for it.

4. But once more. You ask, how you can make up your mind to stand before your Lord and God? I ask in turn, how do you bring yourself to come before Him now day by day?—for what is this but meeting Him? Consider what it is you mean by praying, and you will see that, at that very time that you are asking for the coming of His kingdom you are anticipating that coming, and accomplishing the thing you fear. When you pray, you come into His presence. Now reflect on yourself, what your feelings are in coming. They are these: you seem to say,—I am in myself nothing but a sinner, a man of unclean lips and earthly heart. I am not worthy to enter into His presence. I am not worthy of the least of all His mercies. I know He is All-holy, yet I come before Him; I place myself under His pure and piercing eyes, which look me through and through, and discern every trace and every motion of evil within me. Why do I do so? First of all, for this reason. To whom should I go? What can I do better? Who is there in the whole world that can help me? Who that will care for me, or pity me, or have any kind thought of me, if I cannot obtain it of Him? I know He is of purer eyes than to behold iniquity; but I know again that He is All-merciful, and that He so sincerely desires my salvation that He has died for me. Therefore, though I am in a great strait, I will rather fall into His hands, than into those of any creature. True it is I could find creatures more like myself, imperfect or sinful; it might seem better to betake myself to some of these who have power with God, and to beseech them to interest themselves for me. But no; somehow I cannot content myself with this;—no, terrible as it is, I had rather go to God alone. I have an instinct within me which leads me to rise and go to my Father, to name the Name of His well-beloved Son, and having named it, to place myself unreservedly in His hands, saying, "If Thou, Lord, wilt be extreme to mark what is done amiss, O Lord, who may abide it? But there is forgivenes with Thee."—This is the feeling in which we come to confess our sins, and to pray to God for pardon and grace day by day; and observe, it is the very feeling in which we must prepare to meet Him when He comes visibly. Why, even children of this world can meet a judicial process and a violent death with firmness. I do not say that we must have aught of their pride or their self-trusting tranquillity. And yet there is a certain composure and dignity which become us who are born of immortal seed, when we come before our Father. If indeed we have habitually lived to the world, then truly it is natural we should attempt to fly from Him whom we have pierced. Then may we well call on the mountains to fall on us, and on the hills to cover us. But if we have lived, however imperfectly, yet habitually, in His fear, if we trust that His Spirit is in us, then we need not be ashamed before Him. We shall then come before Him, as now we come to pray—with profound abasement, with awe, with self-renunciation, still as relying upon the Spirit which He has given us, with our faculties about us, with a collected and determined mind, and with hope. He who cannot pray for Christ's coming, ought not in consistency to pray at all.

I have spoken of coming to God in prayer generally; but if this is awful, much more is coming to Him in the sacrament of Holy communion; for this is in very form an anticipation of His coming, a near presence of Him in earnest of it. And a number of men feel it to be so; for, for one reason or another, they never come before Him in that most Holy Ordinance, and so deprive themselves of the highest of blessings here below. Thus their feeling is much the same as theirs would be, who from fear of His coming, did not dare look out for it. They indeed who are in the religious practice of communicating, understand well enough how it is possible to feel afraid and yet to come. Surely it is possible, and the case is the same as regards the future day of Christ. You must tremble, and yet pray for it. We have all of us experienced enough even of this life, to know that the same seasons are often most joyful and also most painful. Instances of this must suggest themselves to all men. Consider the loss of friends, and say whether

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joy and grief, triumph and humiliation, are not strangely mingled, yet both really preserved. The joy does not change the grief, nor the grief the joy, into some third feeling; they are incommunicable with each other, both remain, both affect us. Or consider the mingled feelings, with which a son obtains forgiveness of a father,—the soothing thought that all displeasure is at an end, the veneration, the love, and all the indescribable emotions, most pleasurable, which cannot be put into words,—yet his bitterness against himself. Such is the temper in which we desire to come to the Lord's table; such in which we must pray for His coming; such in which His elect will stand before Him when He comes.

5. Lastly, let me say more distinctly what I already alluded to, that in that solemn hour we shall have, if we be His, the inward support of His Spirit too, carrying us on towards Him, and "witnessing with our spirits that we are the children of God." God is mysteriously threefold; and while He remains in the highest heaven, He comes to judge the world;—and while He judges the world, He is in us also, bearing us up and going forth in us to meet Himself. God the Son is without, but God the Spirit is within,—and when the Son asks, the Spirit will answer. That Spirit is vouchsafed to us here; and if we yield ourselves to His gracious influences, so that He draws up our thoughts and wills to heavenly things, and becomes one with us, He will assuredly be still in us and give us confidence at the Day of Judgment. He will be with us, and strengthen us; and how great His strength is, what mind of man can conceive? Gifted with that supernatural strength, we may be able to lift up our eyes to our Judge when he looks on us, and look on Him in turn, though with deep awe, yet without confusion of face, as if in the consciousness of innocence.

That hour must come at length upon every one of us. When it comes, may the countenance of the Most Holy quicken, not consume us; may the flame of judgment be to us only what it was to the three holy children, over whom the fire had no power!

HEALING SLIGHTLY.

One of the growing characteristics of the day, is an unwillingness to be put upon inquiry into the propriety of the opinions we hold, or the conduct we maintain; and another characteristic consequent on this one, is the timidity in reproving, or the disposition to extenuate or explain away sins widely prevalent and deeply intrenched. The moral deterioration of public sentiment,—the debauch of what we may term the public conscience, which is thus denoted, bodes incalculable evil.

It is impossible for those who are set for the defence of the Gospel to stand against the tide, and maintain their own position on the rock, unless they oppose themselves firmly and distinctly to whatsoever warreth against the truth. Placed as they are to give direction and type to religious thought, any indecision or apparent indifference on their part will serve as positive impetus to that which is evil. The morbid sensibility which repels the application of truth to the conscience is not to be healed by wrapping the sword of the Spirit so as to prevent its piercing to the quick, to discern the thoughts and intents of the heart. The ministry must not deal falsely, nor yield compliance from fear of giving offence by faithfulness and directness of testimony. Neither can the public mind be reclaimed, and the old paths restored without plainness and frankness. It would be hard to produce the conviction that things were much at fault by using pointless speech. To withhold or modify testimony lest it give personal offence, is to revolutionize the whole character of the ministry as commissioned to speak in Christ's stead. To "cry aloud and spare not," to practise the surgery of the word, is often the only safe method of treating the case. "Boldness to speak of the word," will much more powerfully commend the truth, by manifesting its authority to the conscience, and thus forestall the narrow, selfish view which rejects the truth as a personal offence. Let the people be instructed in the importance of coming to the light, that their deeds may be made manifest whether they are wrought in God. A properly enlightened conscience will move the Christian to confession, and lead to brokenness of heart, rather than to affront and resentment.

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Editorial.

BABYLON.

The 18th chapter of Revelation, in which the fall of Babylon is described, is one of the most sublime in the sacred volume. It stands near the close of this wonderful book, and the description evidently belongs to the final scenes of the mighty drama the aged seer was summoned to witness. It may well therefore claim our most serious attention. What does Babylon here represent? And what is to be her doom?

It is a very common interpretation among Protestants to apply this passage to the downfall of the Papacy. Babylon, say they, means Rome. "That is, the great harlot church which has proved faithless to the Lord, and prostituted herself to the kings of the earth." There is ground for this application. Doubtless that Church is included.

But woe be to those who, with a keen eye for other's heresies and crimes, fail to observe their own. There is no other wickedness more severely denounced in the Bible than Phariseeism. And it is to be feared that Protestants in their denunciations of Rome, are often guilty of this sin. Not that the wrongs of that system must be excused. But "let him that thinketh he standeth, take heed lest he fall." "Be not high-minded, but fear."

The term "Babylon," here, is broad enough to include all the worldliness and pride and wickedness of Protestant, as well as Papal Christendom. Infidelity is even more heinous than superstition. And the worship of mammon is no less idolatrous, and even more debasing than the worship of man.

That this description cannot refer *exclusively* to the approaching downfall of the Papal system, is manifest from the terms. For Babylon here spoken of is a great commercial emporium, as well as an ecclesiastical centre. At her fall, the merchants of the earth weep and mourn, "for no man buyeth their merchandise any more." "And every ship-master, and all the company in ships, and sailors, and as many as trade by sea, stand afar off and behold the smoke of her burning, and cast dust on their heads, weeping and wailing, saying, Alas! alas! that great city, wherein were made rich all that had ships in the sea, by reason of her costliness! For in one hour is she made desolate." That this description cannot, without great compression, be confined to the Papal system, and to Rome as the chief seat of it, is manifest. Rome never was, and is not now, a great commercial mart. Nor would the overthrow of that system seriously disturb the commerce of the world. That commerce is chiefly in the hands of Protestant nations. The great merchants of the earth are to be found among them.

To ascertain the true meaning of this mystical term, "Babylon," it is necessary to go back in the Scripture record. The promise of a coming kingdom of God, is as old as the fall. On the occurrence of that calamity the subordinate dominion of the earth passed into the hands of Satan. He became "the prince of this world." And his endeavor, from the outset, has been to organize and perfect the human race, in opposition to the kingdom of God. The first attempt in this direction was on the plains of Shinar. Kingdom power on the earth was made to centre in Nimrod, the mighty hunter. Here was the beginning of the Babylonian empire. In arrogance, and with heaven-defying spirit, it was commenced at the tower of Babel. The germ of the kingdom of God, was deposited in Abraham and his seed. The kingdom power of this world was centred in Babylon. And through all its changes and vicissitudes, whether its seat were on the banks of the Nile, or at Nineveh, it remained the same world power. As the kingdom of Israel began to decline, Babylon the great antagonistic kingdom of this world was allowed to wax into greatness. It became the great foe of the Jewish nation already proven faithless and apostate, and God used it as his scourge

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against them. The destruction of the Holy City and temple, the deportation of the people by Nebuchadnezzar, as slaves to Babylon, closes the independent existence of the Jews as a nation, and winds up the trial God had made of their worthiness of kingdom power in the earth. Henceforth, the dominion of the world is allowed to pass over without restriction to Babylon. Hence, in the Old Testament prophets, Babylon is always spoken of as the great foe of the covenant people, and as the representative of the grandeur and power of the world. And although it is said in Daniel that this greatness and dominion was intrusted to the monarch of that empire by God, yet it is very plainly foretold that he should prove in every way unworthy of the trust, and provoke a judgment all the more severe, by reason of the height from which he should fall; this abuse of trust was especially manifest in the attempt to compel all men to worship the golden image set up on the plain of Dura, since the prophets of that age, and especially Daniel, were commissioned to foretell the downfall of Babylon. And some of them, Isaiah particularly, speak of this overthrow in such terms as are appropriate to the judgment of the great day of the Lord.

It is worthy of remark, that our Saviour in the 24th chapter of Matthew, speaking of the last times, and John, in this chapter, both borrow their imagery largely from the ancient prophets. And it must be borne in mind that this great world empire, of which Babylon was the chief seat, in the days of these prophets, is represented as having a continuous existence, although transferred from the hands of one power to another. Whether Tyrus, or Medo-Persia, or Greece, or Rome, is the immediate subject of prophecy, in the wide sense, these are only varying forms of the same great Babylon. And this explains why Isaiah's prophecy reaches forward and connects itself with the scenes of the last great day of the Lord. It is because Babylon, as the great embodiment of the world's splendor and dominion, and the great antagonistic power to the kingdom of God, lives on, through all these phases, to the very last. The same thing is indicated in Nebuchadnezzar's vision of the golden image. That image stands in all its pride, up to the very time of the coming of that kingdom which shall utterly destroy and supplant it.

Bearing all this in mind, remembering the fact that ancient Babylon was the first centre around which the power of this world was aggrandized, remembering its relation of antagonism to God's ancient people, and its representative character, as the exponent of all those state fabrics which now occupy the sphere and usurp the prerogatives of the coming kingdom, we are at no loss to determine the sense in which it is here used by the revealing angel. Babylon stands here as the typical name for all worldly dominion, and especially for that great world-fabric, which in all ages, Satan has pushed into the place of the promised kingdom of Heaven. He even tried to induce the Lord Jesus to take the crown of this world's empire. He would thus forever have delayed that kingdom which shall uproot and destroy his own.

In this sense, the primary fulfilment of this chapter was the downfall of the Roman Empire. In the days of the Apostles, pagan Rome was the highest exponent of Babylon the great. But the prophecy manifestly reaches much farther. As we have said, Babylon remains, whatever particular phase of it may come to its doom. So, after the fall of Rome, the kingdom power of this world assumed a new and still more dangerous form for the Church. The Church became incorporated with the State. And so the pretence of this new phase of worldly power to be the real kingdom of God, was more specious than ever. Then the professing Church readily submitted to the claim. Papal Rome arrogated to itself all the emoluments and functions of the true kingdom on the earth. Hence, in this new phase, Babylon the great became the mystery of iniquity, the mother of harlots and abominations of the earth, with whom the kings of the earth committed fornication, and with the wine of whose fornication the inhabitants of the earth were made drunk. That is, they were stupefied and sensualized in all their views of the kingdom of Heaven. They hailed an earthly system in place of the heavenly.

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Babylon the great then, doubtless, includes the Papal system. But, with the decline of the Romish power, we can detect a new phase of the same old Babylon rising into greatness, and about to demand supremacy in the earth. We refer to that form of dominion developed especially now in Protestant nations, which is, if possible, a still more artful substitute for the coming kingdom. It is the kingdom of worldly culture, and civilization, and scientific progress, and inventive art, which is rapidly accumulating its resources, and preparing to effect the promised regeneration without any such intervention as the appearing and kingdom of the Lord Jesus Christ. It proposes to disenthrall and elevate mankind by free institutions and social reforms. It promises to subsidize and apply all material forces to promote the prosperity and happiness of men. It is the kingdom of modern civilization, about which so much boast is made, even by men who profess to be Christians, and who ought to know that the coming regeneration cannot be effected in that way. For it ignores the necessity of a new birth of the Spirit and the power of the resurrection of Jesus. It is, after all, another attempt to permanently improve and exalt man on the basis of his fleshly, natural life, which all Scripture denounces as corrupt, and which all past experience proves incapable of such improvement.

This is the form in which Babylon the great is being now developed. And this, we believe, will be the last form in which it is to be revealed before the divine polity and kingdom of the future, the new Jerusalem, comes to sight. And it is this last form which is eminently in the mind of the angel in the revelation of this chapter. Here we see why Babylon is represented as the great mart of trade and commerce, as the gathered storehouse of all delicacies, and luxury, and wealth. And why, also, it is still represented as a harlot? For we are persuaded, the harlotry of the Protestant Church with this new form of Babylonish greatness will be just as conspicuous and complete as was that of the Roman Church in the Middle Ages. We already see painful evidence of this. But the Romish Church will not be behind in her spiritual whoredom with this new idol. She is not yet off the stage. And, as soon as she finds that homage at this altar is the only way to retain her power in the earth, she, too, will bow low before the golden image. Perhaps she will, in this way, advance her claim to be recognized again as the Universal Church. And here we naturally recall what we have said before about Antichrist. This new form of world-power of which we speak, is to be at last headed up in what will be virtually a universal empire, in which the ideas of this modern age will be embodied, and over which "the spirit of the age," another name for the god of this world, will preside. This will be the Antichristian empire of the last days. Its personal head will be Antichrist. In him will be summed up the power and culture of the world. Babylon will be greater than ever at the last, and all the symbolic character of Babylon and Nebuchadnezzar will be then fulfilled. The golden image set up on the plains of Dura will be fulfilled in the homage Antichrist will exact from all men, as the true Messiah of the human race, the world's Saviour. All must worship the beast, and submit to his mark and the number of his name, or all privileges of trade will be denied them, and even life itself be forfeited. The image of Nebuchadnezzar's vision, with its head of gold, its breast and arms of silver, its thighs of brass, and legs of iron, summing up in itself all riches and strength, political wisdom joined with military power—absolute despotism, yet standing on the clay and iron feet of the popular will—this, also, will be then fulfilled. And the overweening pride of Nebuchadnezzar, who gave not God the glory, will be more than realized in him who shall palm himself off upon the world as the divine man, the lofty exponent of that incarnation of God in man, of which the whole human race is the subject; for such is the theory of modern pantheistic philosophy. He will be the founder of the Church of humanity for which such writers as Comte and Renan declare the world is fast preparing, the true Christian Church which must supplant, in their view, the narrow sect which now usurps the name of Christ. And hence we see how this

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new form of Babylon will still deserve the name of mystery of iniquity, mother of harlots. For a large proportion of the visible Church, Popish and Protestant, will be deceived by these pretensions and be dazzled by their success, until the religion of Antichrist has displaced, in many an eclesiastical fabric, the religion of Jesus. Here we have the last and highest form attained by the Babylon of this world. An empire world-wide in its reach, assuming to act the part of a universal providence to man, and erecting on the foundations of the visible Church the new religion of humanity, the very essence of which is the denial of the world's need and the obliteration of its hope of God's king, the coming Man, the Lord Jesus from heaven. And this empire is even now fast preparing. The body of Antichrist is forming, and limb is being joined to limb. Whether the man who shall head up the system has yet appeared on the stage or not, it is premature to say. But all the elements of this last form of kingdom power on the earth are actively at work. The world even now sighs, and groans, and staggers in blood for a universal empire. Nation jostles against nation, till the cry is: Give us union, and mutual help, and peace, instead of ceaseless jarring, and warring, and menace. Let us go to and build us a fabric that will hand down our name to all time, and under the shadow of which, all nations may dwell safely. The *divine ideal* of government is an absolute, universal monarchy. Republics have been thought of, only because the men who have ruled have been bad. But give us a man strong enough, and wise enough, and good enough, and we will give all power into his hands. The world is in search of such a man. It has not yet found him. But the devil is making ready a man to supply the want. And, when found, men will do homage to him as to a God. But God has such a man in reserve too, even the second Man, the Lord Jesus, the anointed Head of His kingdom, through whose rule He shall bless the world as long as the sun and the moon endure. But first, He will suffer men to take the devil's king, because they want him; because they prefer him. He will let them groan under his tyranny, that they may be filled with the fruit of their own devices, and reap as they have sown. But blessed be His name, He will not suffer Antichrist always to sit on the throne promised to His Son, nor allow Babylon to sit as a queen where His own Church, His chosen bride, is promised the inheritance. And hence, in this chapter there is revealed the fall of this last great form of the world-power. Babylon goes down, no more to appear, and the holy city, the heavenly Jerusalem, the seat of that celestial polity and kingdom of the future, comes down to bless all nations with its light and rule, and, henceforth, they walk in its light, and bring their glory and honor to its gates forever.

And now, dear reader, in which will you cast in your lot—Babylon or the kingdom of God? The kingdom which is soon to fall, or that one which cannot be moved? The city over which the clouds of God's wrath are gathering, or that city which is to come, whose builder and maker is God, and which He will fill with His light and joy forever? B.

DR. SEISS ON THE APOCALYPSE.

The Fifteenth Lecture of this course, delivered March 7th, was on the sealing of the 144,000. The ground taken was, that these persons are descendants of the sons of the Patriarch Jacob, living in the period of the Judgment; that they do not represent the Church, nor all the saved out of the Jewish tribes, but a peculiar company living upon the earth at the same time, and sealed by an extraordinary impartation of the Holy Ghost, the seal of the miracle-working God, for their personal safety in the midst of the judgment plagues.

The most striking designation of these 144,000, was drawn from a joining together of the meanings of their several tribal names, showing them to be confessors and praisers of God, viewing the Son as never before, a band of blessed ones, wrestling with forgetfulness, hearing and obeying the word, cleaving unto the award of a shelter and home, an addition or supplement to the Church proper, sons of the right hand of God, begotten in the extremity of the age.

The Fourth Number of this work, containing this and three other Lectures, is now being printed, and will be ready for delivery in a few weeks.

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Special Contributions.

ISRAEL AND THE CHURCH.

(Continued from page 53.)

THERE are two theories of the conversion of the Jews to the Christian faith; one which couples with it their national restoration to their own land, and exaltation to leadership in the conversion of the world; another, which denies their national restoration, and simply adds them, individually, to the Christian Church, which is regarded as a continuance of Israel. Both views are erroneous, and are results of Origen's method of interpreting the Scriptures, by substituting human fancies in their place. Prof. H. adopts the latter view, and controverts the former. Having shown that his theory is untenable, and having presented the Scripture doctrines respecting Israel and the Church, we might have dismissed the whole subject, were it not that, from his language, some might confound the former theory, which he controverts, with Millenarianism, and imagine that he has presented some valid objections against it. According to both these theories, the Millennium is to be nothing more than an appendix to the Christian dispensation—a period of a thousand years prior to the coming of Christ, in which the Christian religion will be predominant through all the earth, and the nations conform to its teachings. And this prosperous state of the Christian Church is the promised reign of Christ over all the earth, understood in a spiritual sense. If this spiritual-reign hypothesis, in which both concur, could be established, it would be of little consequence which of these theories should be entertained, the difference between them relating merely to a minor point of temporary duration, and the final result, in either case, being the same. In reviewing some of the Professor's arguments against the first theory, then, our object is not to defend it, but to show that, so far as his expositions bear against the pre-millennial advent and personal reign of Christ, they are unsound.

In commenting on Luke 21 : 24, "And Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled," he regards the term *εθνων* as designating the heathen, as distinguished from christianized nations; and their times, he says, "can only be the times during which God suffers the heathen to tread down Jerusalem," and "will come to an end when the heathen are converted, according to the announcement in Rom. 11 : 25, that 'the fulness of the Gentiles shall be brought into the kingdom of God;' or when their power has been overthrown by the Divine judgments, and a Christian dominion has been established in its place."

This exposition is, we think, unwarranted by any sound principle of exegesis. Jesus was predicting the destruction of Jerusalem, and the dispersion of the Jews, and said: "They shall fall by the edge of the sword, and shall be led away captive into all nations; *εθνη*, here evidently meaning all the Gentiles, as distinguished from the Jews, and must have the same meaning in the next member of the sentence. Besides, there were no christianized nations at that time from which the *εθνων* could be distinguished, and the disciples could not have understood Him as making any such distinction. The distinction is, therefore, arbitrary and far-fetched. Furthermore, the expo-

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sition falsifies the text, for, as he says, "the treading down of Jerusalem by the heathen has already twice ceased—once under Constantine, and once in the time of the Crusades, when a Christian kingdom existed at Jerusalem:" whereas Jesus evidently predicted the treading down of Jerusalem by the *εθνων* continuously, until their times should be fulfilled or completed.

The phrase, "times of the Gentiles," too, surely cannot mean what the Professor says it does, for then the declaration would signify that Jerusalem shall be trodden down of the heathen until the heathen are done treading it down; or, otherwise expressed, the heathen shall possess Jerusalem until the times of their possession comes to an end. Such an exposition is too frivolous to be entertained for a moment. The phrase undoubtedly has an important meaning in connection with the Divine dispensations, and can only relate to the times of mercy to the Gentiles, wherein God is visiting them to take out of them a people for His name, after which Christ will return and raise up the tabernacle of David from its desolations. (Acts 15 : 13–16.) Times of which Paul speaks, Rom. 11 : 25, "For I would not, brethren, that ye should be ignorant of this mystery, that blindness in part has happened to Israel, until the fulness of the Gentiles be come in." The word *πληρωμα*, rendered fulness, has, among other significations, the meaning of *a supplement which fills up*—a *complement necessary to make up the whole.* In this place it cannot mean all the Gentiles, but only the complement of the Gentiles which God is taking out of them to complete the elect Church, in the place of the unbelieving Jews. And the times of the Gentiles are the times in which this will be effected, and at the termination of which the Gentile domination in Jerusalem shall cease, and possession will be given to the Jews. And this event—the revival of Jewish nationality—will be to the elect Church a sign that their redemption draweth nigh, and that the kingdom of God is at hand. (Luke 21 : 28–31.) It is, then, neither to converted Jews, nor to Christian nations, that the dominion of Jerusalem will be given at the termination of the Gentile times, but to unconverted Jews, nationally restored, who shall possess it during the dispensation of Christ's coming, when His saints shall be with Him in the air.

On Acts 1 : 6–8, he asserts that whatever the apostles understood by Israel, in their question, "Lord, wilt thou, at this time, restore again the kingdom to Israel?" the Lord, in His answer, "puts into the term Israel the higher Scriptural idea" of the Christian Church; and that when this Israel shall have been gathered from the Jews and heathen, the kingdom will be bestowed upon Him—the kingdom of glory described in Rev. 21 and 22—without any trace of preference of the Jews.

But he has not proved that the term Israel has this meaning. That Gentile proselytes were added to Israel in old times, does not prove it; and that Gentiles are to be added to Israel in the future, does not prove it; that the wicked rulers and people of Israel, in old times, are metaphorically styled princes of Sodom and people of Gomorrah, does not prove it; that John the Baptist and Jesus warned the Jews not to trust in their natural relation to Abraham, does not prove it; that the elect remnant of Israel is called the Israel of God, in contradistinction from Israel after the flesh, does not prove it; that the elect from the Gentiles are said to be no more foreigners and strangers, but fellow-citizens of the saints and of the house of God, does not prove it. In short, not one passage of Scripture, adduced in his elaborate argument on this subject, shows that the term Israel ever stands for the Christian Church. The argument is a fine specimen of special pleading, having no Scripture testimony to sustain it. The question assumes it as an indisputable point, that the kingdom shall be restored to Israel. The answer does not controvert it, or imply anything to the contrary. It only asserts that the Father hath reserved the knowledge of the time thereof to himself. The restoration itself is clearly taught in the Scriptures, one jot or tittle of which shall not pass till all be fulfilled. (See Isa. 1 : 24–26; 60 : 1–22; Jer. 23 : 5–8; Hos. 3 : 4, 5; Micah 4 : 1–8; Zeph. 3 : 13–20; Isa. 9 : 6, 7; Luke 1 : 30, 33.) What, therefore, Jesus in Matt. 19 : 28,

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promises to His disciples is, that in this regeneration or restoration, when He shall sit on the throne of His glory—the throne of His father David, they also shall sit on twelve thrones judging the twelve tribes of Israel. The language is unequivocal, and its meaning plain. And the Professor asserts, without proof, that the term "twelve tribes of Israel" means the entire Christian Church. Neither is the regeneration a restoration to the condition described in Gen. 1, but the end purposed of God, which could not be effected by the original constitution of the world, because of Adam's sin, but which will be effected by the plan of redemption in Christ Jesus, even the establishment of a Divine kingdom over all the earth, to be administered by Christ and His saints, and in which Israel is to be restored to their own land, and become the first of the nations in natural flesh. It will be in the new heavens and new earth, as promised. (Isa. 65 : 17–25, and Rev. 21.) And the new Jerusalem, as seen descending from God out of heaven, is the Bride, the Lamb's wife; *i. e.*, a symbol of the saints, who shall constitute the polity of that kingdom.

In Acts 3 : 19, 20, the Professor says, "the times of refreshing are identical with the regeneration;" and "that the detailed description thereof is given in Rev. 21 and 22, is as certain as that its advent is set forth as contemporaneous with the reappearance of Christ," in which we agree. But he denies that either has anything to do with the thousand years' reign, or the supposed glory "of the kingdom of Israel," and says: "Were we to suppose it to precede the 'thousand years' kingdom,' Christ would be besieged in the beloved city by Gog and Magog (Rev. 20 : 9), and we should be compelled to imagine a second passion," from which we dissent. He gives a rendering of the text, differing from the common English version, but we shall notice both, and show their argument with the Scriptural doctrine of Christ's premillennial advent. According to the common English version, Peter exhorts the Jews to "repent and be converted, that their sins may be blotted out, *when* the times of refreshing shall come from the presence of the Lord, etc.," which imports that though their sins would be forgiven when they repented, they would not be blotted out until the coming of the Lord; for as death is the penalty of sin, so long as the saints remain under the penalty of death, it cannot be said that their sins are blotted out. Their forgiveness, however, insures their being blotted out. For all who by repentance toward God and faith in Christ obtain forgiveness of their sins, shall have part in the first resurrection, in which mortal shall put on immortality, corruption shall put on incorruption, and their vile bodies shall be changed, that they may be fashioned like Christ's glorious body, and every trace of sin be blotted out. And this will take place at the return of Christ to raise up the tabernacle of David, and establish his kingdom forever. Then the dead in Christ shall rise first, and the living in Christ shall be changed in a moment, in the twinkling of an eye, and be caught up together to meet the Lord in the air. And when He shall appear, they shall also appear with Him in glory, and reign with Him in His kingdom. So this blotting out of their sins must necessarily precede the manifestation of the sons of God.

According to the other rendering, Peter exhorts the Jews to "repent and be converted, that their sins may be blotted out, that refreshings may come from the presence of the Lord, etc., which imports that the refreshing would come as a consequent of their repentance and conversion; the blotting out of their sins being a concurrent event. This was addressed to the Jews before the calling of the Gentiles; for it was necessary that the Gospel should first be preached to the Jews; and had they repented and believed, it would not as now have been sent to the Gentiles; for through their unbelief salvation is come to the Gentiles. And had they believed, the times of refreshing would probably have speedily followed. And Peter, in his exhortation, seems to imply this. Their unbelief, however, has occasioned the delay of the times of refreshing until the Gentile complement shall be brought in. And then the Lord will come the second time without sin unto salvation. The times of refreshing, the regeneration, and the restitution of all things, spoken of

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by all the holy prophets, refer to the ages to come, beginning with the second advent of Christ, and the resurrection of his saints; for "the earnest expectation of the creature waiteth for the manifestation of the sons of God." The saints are to be a kind of first fruits of His creatures; the regeneration, the restitution of all things waiteth for their complete redemption first; for the promise is to Abraham, In thee and in thy seed shall all the families of the earth be blessed. Christ is pre-eminently Abraham's seed; but of the saints who are to be one with Christ, it is said, "If ye be Christ's, then are ye Abraham's seed and heirs according to the promise." So the "thousand years' reign" is one of the ages of restitution, one of the times of refreshing during which the redeemed and glorified saints are to sit with Christ on His throne, and have dominion over the nations. (Rev. 2 : 26, 27; 3 : 21, etc.)

He remarks on Rom. 11 : 26, "There shall come out of Zion the Deliverer, etc.," "That the Deliverer is to come out of Zion, shows clearly that the physical Zion cannot possibly be meant," and that "the Apostle could never have designed to give the Jews the high title of Zion, to the undervaluing of the Christian Church. He rather teaches that the true Zion exists in all ages, that it exists before the conversion of the Jews, and that salvation will come to the Jews, from the Saviour who is present in and with His Church." But there can be no intentional difference between Paul and Isaiah, though Isaiah says "to Zion" and Paul says out of Zion; for the Deliverer must come to Zion that he may be manifested out of Zion. The term "out of Zion," simply meaning the place of his glorious manifestation, as "out of thee," Bethlehem, meant the place of his incarnation. The Professor's exegesis simply contradicts the prophecy that "the Redeemer shall come to Zion." The Apostles' quotation of this passage in its connection shows that its fulfilment is yet future, and so also is Zech. 8: 2–8, "Thus saith the Lord of hosts, I was jealous for Zion with great jealousy, and I was jealous for her with great fury. Thus saith the Lord, I am returned unto Zion, and will dwell in the midst of Jerusalem; and Jerusalem shall be called a city of truth; and the mountain of the Lord of hosts, the holy mountain. Thus saith the Lord of hosts, There shall yet old men and old women dwell in the streets of Jerusalem, and every man with his staff in his hand for very age. And the streets of the city shall be full of boys and girls, playing in the streets thereof. (See Isa. 65 : 17–25.) Thus saith the Lord of hosts, If it be marvellous in the eyes of the remnant of this people in these days, should it also be marvellous in my eyes? saith the Lord of hosts. Thus saith the Lord of hosts, Behold I will save my people from the east country, and from the west country; and I will bring them, and they shall dwell in the midst of Jerusalem; and they shall be my people, and I will be their God, in truth and in righteousness." The Divine jealousy against Israel for their sins is spoken of in Deut. 32 : 21–43; Ps. 79; Ezek. 16 : 1–59; Zeph. 1 : 12–18, etc. And for Israel in Ezek. 16 : 60–63; Zeph. 3 : 8–20.

It would be difficult, we think, even to Prof. H. to interpret these predictions of the Christian Church, nor do we believe he would dare such a perversion of Scripture. And are all these predictions to be set aside because they are not reiterated in the New Testament? Or must they be subjected to the alchemy of an allegorical exegesis, the result of which is, the Professor himself being judge, "that in explaining the Scriptures, men are governed by inclination, and find in them that, and that only, which agrees with their wishes." It was not designed that the New Testament should reiterate the promises of God to Israel. The New Testament is designed for a dispensation coming between the "casting away" of Israel, and the "receiving of them" again. "The law and the prophets were until John; since that time the kingdom of God is preached, and every man presseth into it." The national Israelitish covenant, by which the kingdom was promised to them on condition of their obedience, is annulled on account of their disobedience; and during the Christian dispensation the kingdom is preached to all, both Jews and Gentiles, and is thereby made the object of faith, and all who believe become its heirs. And Israel, except

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the elect remnant, remains in blindness, until by the Gospel God has taken a people out of the Gentiles for His name. Israel is not received again nationally until the end of the times of the Gentiles, and then not to their ancient national covenant, but according to the predictions of the prophets. Under these circumstances it is enough that Jesus tells us that not one jot or tittle of the Old Testament scriptures shall fail of fulfilment. Nevertheless, the conclusion arrived at by Prof. H., that the New Testament does not contain the slightest allusion to the supposed glory of the future kingdom of Israel, is the result of his following the allegorizing method of interpretation. Such allusions are not wanting, and are discovered to those who understand the Scriptures according to their grammatical import, and who compare Scripture with Scripture.

Taking the case which he cites for an example, we shall find the allusion there. In Matt. 23:39, he says we find "not a single word of the rebuilding of the house, but are merely told that they will see the Lord." The phraseology is: "Ye shall not see me henceforth until ye shall say: Blessed is he that cometh in the name of the Lord." Now what is this but an allusion to His second coming in glory, as predicted by the Old Testament Scriptures, when He will raise up the tabernacle of David, etc.? (Amos 9:11.) For "when the Lord shall build up Zion, he shall appear in his glory." (Ps. 102:16.) And when he was adjured by the high priest to tell them whether he was the Christ, the Son of God, Jesus answered that it was as He said: "Nevertheless, I say unto you, hereafter shall you see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven" (Matt. 26:63, 64), in which there is allusion to the prophecy of Daniel, that at the termination of the Gentile powers the Ancient of days shall come and the saints shall possess the kingdom. And then the righteous branch of David shall reign and prosper, and shall execute judgment and justice on the earth. In His days Judah shall be saved and Israel shall dwell safely, etc. (Daniel 7:22, 27; Jer. 23:5, 6.) And in every reference to the coming of Christ in the gospels and epistles, there is a tacit allusion to His reign, and the future restoration of Israel in his days. But the restoration of Israel forms no part of the Christian dispensation, and refers not therefore to any such glory as that dreamed of by those who hold to the dogma of their conversion to the Christian faith, and leadership in the conversion of the world. No such future as that awaits Israel. The predictions concerning Israel's restoration can never be made to harmonize with that theory. Their restoration will be national, and to the headship of the nations, under the government or dominion of the saints of God. * *

JACOB'S VISION.

GEN. 28:10–15.

How strange it is that many, in attempting to throw light upon the dark portions of Scripture, and to unfold its mysteries, should lose sight of the promises made to, and the prophecies concerning Israel, whereas if the experiment were made, it would be found that the Jew is that magic key, potent to unlock most of the hidden treasures of God's word. Strange that we should forget that God has repeatedly declared Himself "the God of Abraham, of Isaac, and of Jacob," and has said, "this is my name forever, and this is my memorial to all generations!" If these words were more deeply engraven on our hearts, light from the pages of Scripture would oftener beam into our minds, with clear and vivid brightness.

This vision has generally been interpreted to signify the mediatorial office of the Saviour, but it does not follow that because the Saviour's mediatorial office is taught in Scripture, it should be the subject of this vision. Does it seem correct to explain the ladder, and "the appearance of the Lord who stood above it," both to signify Christ? A mediator cannot mediate between himself and another party by himself. And that "the Lord who stood above," means the Lord Jesus, there is no dispute among commentators,—the idea, then, that the ladder applies to the same person, can hardly be sustained.

The ladder is evidently intended to point out a medium of communication between heaven

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and earth—that idea need not be departed from—and the following passages of Scripture may indicate what is the substance of this "shadow of good things to come."

Paul, in Rom. 9 : 4, speaking of the Jewish nation, says: "To whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises: whose are the fathers, and of whom, as concerning the flesh, Christ came." In Isa. 2 : 3, we read: "Out of Zion shall go forth the law, and the word of the Lord from Jerusalem." In accordance with this, it was, that from Jerusalem, and by Jews, was first conveyed to the Gentile world the Gospel tidings; by Jews were the books of the Old and New Testaments written, and by Jews were they preserved; to Jews God revealed Himself, and through Jews has that revelation been imparted to the rest of mankind, and when the Angel of the covenant took upon Him the form of man, it was as the seed of Abraham He appeared upon earth. So far, we see heavenly blessings conveyed to the world through the Jewish nation as the medium or channel of communication.

Now turn to still unfulfilled prophecy, and what testimony does it bear on this subject? What does God say of that people, now scattered, and apparently forsaken and forgotten? See Isa. 60 : 1–5, etc.; 62 : 7; Jer. 3 : 17; Ezek. 34 : 26; Micah 4 : 1–7; Zech. 8 : 13–23; 14 : 8, 9. Many more passages might be referred to, but these are sufficient to show that the Jews will be restored to their own land, that their now-rejected Messiah will reign over them as their King, and that when that joyful period comes, they will be made blessings to the rest of the world. They will be a holy nation, all righteous, and will be the dispensers of the knowledge of God to the nations of the earth. In this blessed state of things we may behold the realization of Jacob's vision. Thus the appointed medium of communication between heaven and earth will still be the Jewish nation, receiving all blessings from Christ, their King, the Lord above it; enjoying the beams of His glory, and reflecting these upon the rest of the world.

And how appropriate that Jacob should, in his distress, have beheld in a vision the future glory of his people, and as their representative —their federal head—have received the promise: "I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land?" How much more grand the meaning of this promise, thus applied, than when restricted to Jacob?

The promise of the Saviour to the Apostles, "Lo, I am with you alway, even unto the end of the world," is appropriated by the whole Church; so may this be by the whole Jewish nation: "I will not leave thee until I have done that which I have spoken to thee of."

NOTE.—In corroboration of the above interpretation, an eminent expositor says, that the word "mountain" expresses better than the word "ladder," what is intended in the original. A mountain is the Bible symbol for kingdom. So translated, the vision connects itself immediately with Isa. 2 : 1–5, and Micah 4 : 1–7. These prophecies may then be considered as expository of Jacob's vision. E. T.

ALEH KEREACH.

"A GOOD man — no doubt, but — . . . . 'weak' in some points—given to visionary notions: his usefulness is impaired:—damages his position, and spoils his prospects." Q. E. D. "*Aleh, kereach!*"

"A weak-minded man; a fanatic—impractical and foolish! just as if the age of miracles was not past. He ought to know that Millerism and resurrection robes are played out." Q. E. D. "*Aleh, kereach!*"

"Crazy notions; crack-brained enthusiasts; shallow pates; religiously mad!" Q. E. D. "*Aleh, kereach!*" Positive, comparative, superlative.

There is one thing in which these three classes, though widely differing otherwise (for the first are good, the second doubtful, the third infidel), are agreed—that is, on the absurdity of a translation of living men and women from the midst of this bustling age. The idea! Preposterous! "*Aleh, kereach.*"

To those, however, who have a better knowledge, these words make ominous suggestions

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of two she-bears that came out of the wood, symbolizing (possibly) the Antichrist and the false prophet. For, what is contained in this cabalistic-looking Hebrew phrase? Put into English, we recognize a familiar saying—none other than: "*Go up*, thou bald-head!" "*Kereach*," *i. e.*, bald on top; weak in the brain; soft on religious matters.

Now we may not resort to the *tu quoque*, and retort: "*Gibeach*," *i. e.*, bald in front; lacking in discernment; imbecile in discerning and sifting facts; weak in the perceptives. But we wish to point out, in the prevalence at this time of the spirit of scoffing that dictated the shouts that rose between Jericho and Bethel, an additional striking proof of the predicted state of the world just preceding the Lord's coming. "Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying: 'Where is the promise of his coming? For since the fathers fell asleep, all things continue as they were from the beginning of the creation.'" (2 Pet. 3:3, 4.) "*Aleh, kereach!*"

A few comparisons suggest themselves. Should they be thought a little fanciful, we plead Kirwan's apology respecting Popery, to wit, that he had long since perceived that the thick hide of the beast is impervious to anything except to shafts tipped with a little ridicule. Amid so much to depress us, a little harmless cheerfulness will help to raise our spirits.

"*Aleh, kereach!*" Who shouted it? Little children. They caught it from the spirit of the age. Why even the good men of those days, the children of the prophets, received Elisha's honest testimony with incredulity, though just before, they professed to have had a *divine intimation* of it. But, now that this intimation had become a fact, they "urged him till he was ashamed." Then the idolaters caught up the cry: "There goes the 'ascension man!'" And then? Why then, as our German friends in their homely proverb say: "*Wie die alten sungen, so zwitscherten die jungen.*" The young birds chirped what the old ones sung.

"*Aleh, kereach!*" Well (they argued), and what if he *has* seen Elijah go—what if a rapture has really taken place? To talk of it (you see), is exceedingly ill judged and untimely. "Yes, indeed," responds another, "precisely so; very imprudent—not at all in harmony with public sentiment."

And as for Jezebel's highly cultivated and refined contemporaries, they could not but perceive at once how utterly opposed such a ridiculous statement was to their aesthetic tastes; in a word, to "the enlightened spirit of the age." Consequently, by a natural inference, this Elisha was legitimate game. It was less than he deserved to be made a butt for ridicule. And so the children, with peals of laughter on every side, shouted, as the ridiculous idea occurred again and again,—shouted: "*Aleh, kereach!*" And the sport would have lasted longer, but for an *intervention* from an unexpected quarter.

To send two raging she-bears, that tare forty and two of them limb from limb, to death, with blood, and groans, and tears, seems an extreme measure of retaliation. But that is just what God Almighty did. For some reason He seems to have been more than commonly displeased. Quite unexpectedly *He* took a hand in the matter. Let us not think that milder measures would have been better, lest we might be found in bad company. — Tom Paine.

Now who are these scoffers? Among them, alas, some few true but deluded disciples—little children in Christ, at best. And among the worldlings, what? Little children in knowledge of some of the simplest truths of the Bible, and living evidences of the truth of the statement made in that book, to the effect that: "Professing themselves to be wise they became fools." (Ros. 1:22.)

A friend makes a suggestion: Have you ever, beloved reader, tried to reckon up the sum of the divisions and subdivisions of "our Zion?" Possibly they might amount to just forty-two. "*Aleh, kereach! Aleh, kereach!*"

"The thing that hath been, it is that which shall be; and that which is done is that which shall be done; and there is no new thing under the sun." (Ec. 1:9.)

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But amid all this quiet pity or sarcastic din, could warning reach such ears, we would say to them: Pause, examine evidence dispassionately. Granting that some have been fanatics on the advent question, and that "some have ridden this hobby to death," might it not still contain most important truth? Is the sublime second coming of the Lord of life and glory, the only truth that has been injudiciously handled by friends, or travestied and ridiculed by foes? Then whence the bitterness and prejudice against this particular truth, and whence the reluctance honestly and patiently to examine it? Have not some of the greatest minds in the annals of human science, and some of the greatest benefactors of our race had to endure reproach, because of a misapprehension or an ignorance instantly recognized by the succeeding generation?

We affectionately entreat those, at least, who hold with us like precious faith and love in and for our Lord, not thoughtlessly to bear a part in a senseless hue and cry, raised by the "false accusers, incontinent, fierce, and despisers of those that are good," and unworthy of sober, Christian men. Why not, like the Virgin, keep all these things, and ponder them in the heart? What if there seemed to her to be palpable contradictions and unfathomable mysteries? She knew she had received a communication direct from God, and she held fast to it. Why not, like Anna and her friends, be looking for redemption? (Eph. 1:14; Eph. 4:30; Ros. 8:23; Luke 21:28.)

Let not our Jehoshaphats, who honor Micaiah, fellowship with Ahab in anything, lest, even if that should not come upon *them* which is *written*, "Behold, ye despisers, and wonder, and perish! For I work a work in *your* days; a work which ye shall in no wise believe, though a man declare it unto you," they should be compelled, in turn, to *long* for that which they now smile at and reject, and have to hear and bear, in their turn, the derisive cry: "*Aleh, kereach!*"

E. E. R.

Selections.

FINAL SATISFACTION.

"I shall be satisfied when I awake with Thy likeness."

THE glorification of believers is invested with profound mysteries which the testimony of God does not unveil, and unto which our sin-weakened minds could not attain. "We know not what we shall be." Let us, therefore, not give unrestrained license to our fancies, and follow the inordinate impulse of a prurient curiosity; but keep ourselves to the landmarks of revealed truth, and form our anticipations by the promises which we inherit. While there is much respecting our future being and destiny which we cannot now know, yet there is much which the grace of God has placed in our power to know, and altogether sufficient for the demands of this life. And we are as criminal in the neglect of what God has revealed, as in attempting to search beyond what He has been pleased to make known. It is the truth, and the whole truth of the inspired word which is profitable to our souls. And all baseless speculations and wild vagaries are pleasing only to a distempered mind, and are but hurtful fanaticism. If we believe in Christ, we have the divine assurance that God hath given to us the power to become His sons. We are even now His sons,—having the nature of such by regeneration; and with this nature the spirit of adoption, whereby we cry Abba Father. And we have the title and right as children to an inheritance bestowed by our Father, sealed by our elder brother in the testament of His own blood; the earnest of which inheritance we already possess in the gracious power and indwelling of the Holy Spirit. And while the glory pertaining to this sonship and adoption is adjourned and reserved for another world—while the details of our condition and blessed-

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ness are yet of those secrets which belong unto the Lord our God, yet we have such a testimony given us that we may cheerfully walk by faith, and live by hope. We know that Christ is infinitely blessed and glorious, that His character is infinitely holy and beautiful, that His state, and dignity, and honor, are the highest in the house of the Father. And though we know nothing else, we should be content, while here, with the assurance that we shall be like Him.

EARTH NOT OUR HOME.

EARTH, with all thy grief and sorrow,
And thy changes of to-morrow;
With thy woe and with thy parting,
With thy tears of anguish starting,
With thy countless heart-strings breaking,
With thy loved and lost forsaking,
With thy famished millions sighing,
With thy scenes of dead and dying,
With thy graveyards without number,
Where the old and youthful slumber;
Earth, O Earth! thus dark and dreary,
Cold and sad, and worn and weary,
Thou art not my home!

Earth, O Earth! with all thy slaughter,
And thy streams of blood like water
O'er the fields of battle gushing;
Where the mighty armies rushing,
Reckless of all human feeling,
With the war-trump loudly pealing,
And the gallant banners flying,
Trample on the dead and dying;
Where the foe, the friend, the brother,
Bathed in blood sleep by each other;
Earth, O earth! thus dark and gory,
Blood and tears make up thy story,
Thou art not my home!

Earth, with all thy scenes of anguish,
Where the poor and starving languish,
To the proud oppressor bending,
And their cries for mercy blending;
Where the slave with bosom swelling,
Which despair has made its dwelling,
And the scalding tear-drops falling—
Sight to human hearts appalling—
Strives, but strives in vain to sever
Fetters that must bind him ever;
Earth, O Earth! with each possession
Sold to tyrants and oppression,
Thou art not my home!

Earth, O Earth! thy brightest treasures,
Like thy hopes and like thy pleasures,
Wintry winds are daily blighting;
Pain, and woe, and death uniting,
Youth and love and beauty crushing,
And the sweetest voices hushing;
Rich and poor, and old and blooming,
To one common mission dooming;
While the cries of every nation
Mingle with those of creation!
Earth, O Earth! thus dark and dreary,
Cold and sad, and worn and weary,
Thou art not my home!

Earth, O Earth! though dark and gory,
In thy pristine state of glory,
Angels came upon thee gazing,
Songs of love and rapture raising;
For thou then wast bright and beaming,
With the sunlight on thee streaming,
With the crystal waters laving
Shores with fadeless forests waving;
With thy plains and with thy mountains,
With thy ever-gushing fountains;—
Earth, O Earth! once fair and holy,
Fallen, fallen, and so lowly;
Thou art not my home!

Earth, O Earth! bowed down with sorrow
Cheer thee, for there comes a morrow;
Night and clouds, and gloom dispersing,
And thyself, O Earth, immersing,
In a flood of light undying;
When the curse upon thee lying,
With its thousand woes attending,
Death, and pain, and bosoms rending,
Partings that the heart-strings sever,
Will be banished, and forever—
Earth, O Earth! renewed in glory,
Love and joy make up thy story;
O be thou my home!

Earth, although thou seem'st forsaken,
Yet a note of praise awaken;
For the angels, lowly bending
Round the throne of light unending,
Gaze upon thee, sad and groaning,
Listen to thy bitter moaning;
Thou hast scenes to them amazing,
While on Calvary's mountain gazing;
And they smile on every nation
Purchased with so great salvation—
Earth, O Earth! renewed in glory,
Angels shall rehearse thy story;
O be thou my home!

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Earth, the morn will *soon* break o'er thee,
And thy Saviour will restore thee;
Far more bright, and far more blooming,
And more glorious robes assuming,
Than when first, o'er Eden ringing,
Angel voices were heard singing;
For the King himself descending,
Heaven and Earth together blending,
With His saints, a countless number,
Those who live and those who slumber,
Over thee will reign victorious—
Earth, O Earth! thus bright and glorious,
Be thou then my home!

Editorial.

SPIRITUALISM.

MORE OF 1 TIMOTHY 4: 1–3.

"NAY, but, Father Abraham, if one went unto them from the dead they will repent." So he thought—the rich man in Hades. (Luke 16.) If he thinks so still, surely he was incorrigible. But he did not care to learn when he had the opportunity.

How foolish it is to suppose that just because a man happens to be dead, he is endowed with superior wisdom and prescience! Yet this is generally thought to be the fact. But such is corrupt human nature, that there can be no doubt that if such a communication from the world of spirits could be clearly shown to exist, it would be welcomed, not only as supernatural, but as deeply important and valuable. Yea, and, when habit had made such communications familiar, even if it came *ab inferis;* provided only that it were divested of a repulsive exterior.

That the closing scenes of this dispensation will be marked by the most astonishing miracles, both Satanic and Divine, is certain.

What is a miracle? It is a (generally surprising) deviation from the ordinary course of nature. The necessities of the final contest between light and darkness, will call for extraordinary measures; and, hence, it would not be strange if, under these circumstances, miracles should reappear. But we are not left to mere conjecture, or to reasoning from analogy. We have a sure guide in the prophetic word. There we read that great signs and wonders will be performed by false Christs and false prophets; so astonishing, that, were it possible, even the chosen saints of God would be deceived and induced to listen to the teachings connected with them. Our Lord says: "There shall arise false Christs, and false prophets, and shall show *great* signs and wonders; insomuch that, were it possible, they shall deceive the very elect. Behold, I have told you before." (Matt. 24: 24, 25.) "The coming of the Lawless One" (so in the Greek—ἀνομος) "is after the energy of Satan; *with* ALL POWER, *and signs, and lying wonders, and all deceivableness* of unrighteousness in them that perish: because they received not the love of the *truth*, that they might be saved." (2 Thess. 2: 9, 10.) "The two-horned beast doeth *great wonders*, and deceives the dwellers on the earth by the miracles which were given him to do. And it was given him to give breath to the image of the beast; that the image of the beast should both speak and cause those who would not worship the image of the beast to be killed." (Rev. 13: 13–15.*)

That divine miracles will also be performed, is abundantly evident. We quote the whole book of the Revelation in proof; if any one cannot see them there, his case cannot be reached by textual evidence.

The reason for this departure from the common course of nature, will be, in part, at least,

* It does not clearly appear in the Greek, which is the nominative to ποιησῃ—whether εἰκων, or θηριον understood; but it would appear that in the latter case the word would have been in the infinitive, ποιειν; as, just before, δουναι, following ἐδοθη. Hence, probably, it is the image itself (if this view is correct) which causes the death of the non-compliants. So the authorized version gives it; but Mr. Whiting's *very superior* version takes the other view.

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that the conflict between Satan and God will have reached another crisis, another open issue; which crisis is founded on the known purposes of God, that cannot be hindered; for we cannot suppose that Satan, with his previous experience of omnipotence, would force an open battle, if he could avoid it. Nor will this contest, though presenting peculiar features, be unprecedented. He has measured his strength with the Lord, his Maker, before; though whether he then carried the struggle as far, we have, at present, no means of determining. As for submission, it appears it would either be impossible, or useless, or never to be rendered by his fallen nature; for which, so far as we can see from the Sacred Scriptures, no provision has been, or else can be made. To these, or similar causes, his opposition is traceable, his perverse necessities drive him; as for final victory, it is impossible that, after the first trial, he should ever expect it, and still more so after the closing scene on Calvary, submission is not in a fallen nature. Submission grows out of a *contrite* heart; and this, again, is the gift of God. Philosophy, piety, and tenderness combine in the lines:

> "Give the sweet relenting grace;
> Soften thou this heart of stone."

Thoughtful readers may obtain more insight by reading Mr. Purdon's "Last Vials," for 1868, which will stimulate further reflection. He that is able to receive it, let him receive it.

Now, with regard to these latter-day miracles, the same fact holds good as of the whole of the predicted apostasy, viz., the evolution will be gradual. Not until Antichrist sits at Jerusalem, in the temple, showing himself that he is God (2 Thess. 2:4), will these horrors and these miracles be fully developed. By that time mankind will have become accustomed to the supernatural; and, what is more, will, like Pharaoh of old, have become so *hardened* in sin, that the Divine judgments will pass unheeded. In proof of which, see Rev. 9, especially verses 20 and 21. A plague of five months, so tormenting, that men will seek death, and yet death will flee from them—what could be supposed to be more effectual, and what can be more horrible? But, as in the case of the Egyptian magicians of old, blood against blood, fire against fire, miracle against miracle, will leave their wicked minds hardened, and, perhaps, under the delusion of possible, or even probable, final victory.

Let all who wish to be prepared, mark well this point—the fact of this *gradual* development. For, as a *snare* (Jesus says it) shall it come on all them that dwell on the face of the whole earth. (Luke 21:35.)

The proof that the modern demonism, called "spiritualism," is the beginning of these Satanic wonders, multiplies and intensifies. If it is their beginning, then, no doubt, not (as Jesus once said, Luke 11:20) the kingdom of God is come upon us, but the kingdom of Antichrist and his energizer, Satan (2 Thess. 2:9), is nearing, indeed. Yet, we need be in nothing terrified, if we have the Spirit of Christ. His brief reign will be supplanted by the kingdom which the God of heaven shall set up on earth. Moreover, as our Lord tells us, those who watch and pray shall be accounted worthy to escape *all* these things, and shall be accounted worthy to *stand before the Son of Man.*

We extract, for the benefit and possible instruction of our readers, part of a letter of the London correspondent of the *New York Times*, published in the semi-weekly of February 26th, 1869. He is an able writer, probably not a Christian, but one who culls facts carefully and judiciously, and presents them effectively, no matter to what subject they refer, and in such a manner as to keep in view, and reflect the popular tone and taste; that is to say, he takes care not to be religious, yet he will not scoff openly. So far as we know, this man writes the best, the most interesting, and the most reliable letters sent by any European correspondent of the American papers; hence his statements have more interest and weight than those of a mere occasional or haphazard correspondent.

The following is the extract referred to:

"At this moment, next to the Ritualistic controversy, I am inclined to think that the most exciting topic in London society is Spiritualism. It has even been brought into the

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new philosophical society, the Dialectical, which has several young lords among its members, if no elderly soap-boilers. Making a call in Paternoster Row, the other morning, I met a barrister of some literary and scientific, as well as legal reputation and social position, who gave me an account of some recent manifestations in the presence of *Mr. Home*,* which have been witnessed by a hundred or more noblemen, and literary and scientific notabilities, and which are more astounding than anything which has happened, perhaps, for centuries. Passing over the usual manifestations, such as the raising of heavy bodies, playing on locked-pianos, or so that the keys can be seen to move without fingers, I come to three or four distinct manifestations, the testimony to which is very difficult to get over. My informant is a man in every way reliable, and the other witnesses, whose names have been confidentially given me, not only belong to the highest circles of politics and society, but are men eminently capable of forming a correct judgment. These, then, are the facts related. In several instances the body of Mr. Home has been elongated, by measurement upon the wall and lying on the floor, to the extent of eight or nine inches, and then shortened as much—making a carefully measured difference of a foot and a half. He has been at different times raised into the air, from the height of four feet to that of a high ceiling, and carried round the room in the clear view of all present, who have had the means of assuring themselves that no deception was possible. He was carried horizontally out of a window in the third story of the house of a lord, and brought in at the window of another room some thirty feet distant, having been carried through the air forty feet or more from the ground. Finally, he has on several occasions taken a large live coal from a coal-fire, held it in his hand, and laid it in the hands of other persons, without even the smell of fire, or the sensation of heat being perceived by them. My informant showed me where his own finger had been burned in testing the reality of this manifestation. He assured me that he had seen Mr. Home go to a large coal fire, and lay his face upon the white-hot coals, without even singeing his hair or beard. As this is a pretty strong story, I beg to append the following, which I find in the *Spiritual Magazine* for this month. *Mr. Hall* is the well-known editor of the *Art Journal;* his wife, *Mrs. S. C. Hall*, is well-known as a writer, and has lately received a pension from the Queen.

"'No. 15 Ashley Place, Victoria Street, S. W.

"'SIR: I state facts, without explanation or comment. On the 27th of December I was sitting with nine other persons in my drawing-room. Mr. D. D. Home left the table, went to a bright fire, took thence a lump of living coal, brought it red to the table, and placed it on my head. Not a hair was singed, nor did I sustain any injury. The coal remained upon my head about a minute. Mr. Home then took it and placed it in Mrs. Hall's hand, without injury to her, and he afterward placed it in the hands of two of our guests. The gas-light and two candles were burning in the room. I add, that the nine other persons present would depose to these facts.

"'Your obedient servant, S. C. HALL.'

"The editor adds the following note: 'At the Conference at Lawson's Rooms, January 14th, Mr. H. D. Jenckin, who was present on this occasion, publicly stated the facts here given by Mr. Hall, and added several instances of the kind which he had witnessed. The fire-test, he said, had now been seen recently at different times, by more than fifty persons in the metropolis and its neighborhood.'

"I may add, that I know Mr. Jenckin, and that he is a gentleman of high scientific acquirements, as well as social position, and, I should say, every way to be trusted. *If there is any value in human testimony, in proof of any fact whatever, there can be no doubt of the verity and genuineness of the facts above stated;* and you may judge of the perplexity and consternation of men of science, Fellows of the Royal Society, and other fellows, who think it is their duty to understand everything, to explain what they do not understand, and to have a theory ready for every fact you can bring them. For a long time they scornfully, and then sturdily denied the facts; but when a man is confronted, in every company, by men of science as distinguished as himself, and worse still, by noble lords, who declare that they have seen and tested the very facts he denies, it becomes aggravating. Imagine Professor Tyndale declaring that the fire-test is an impossibility, an absurdity, a deception; calmly walks up Lord Adare, Lord Lytton, Lord Dunraven, or any one of a dozen equally satisfactory personages, and assures the company present that he had a live coal from the fire placed in his own hand, and held it for two minutes; that there was no mistake about it; it was seen by all his friends around him; that so and so burnt his finger trying to touch the

* The world-renowned Spiritualist, who is said to be on good terms with many of the crowned heads of Europe, and to have been frequently closeted with Louis Napoleon.

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coal, and that it would have burnt through an inch board in the time he was holding it. What is a poor Fellow of the Royal Society, and Professor in the Royal Institution to do in such a case? He must either shut up like an oyster, or take Signor Damiani's bet, and in the true English fashion, back his opinion. However, we shall see what will be done in the Dialectical."

Now, we ask, what sort of demonstration do men want, that modern demonism is a reality; that "spiritualism" is the predicted demonism of 1 Tim. 4:1–3? Incipient, perhaps, as yet, but the same? Do they want it proved in the same manner as the problem concerning the square of the hypothenuse? After the innumerable demonstrations by facts bearing some resemblance in manner to those concerning which our Lord said: "Believe me; but if not, believe me on account of the works themselves" (Jno. 14:11, Greek)—that is, open to the observation and inspection of all,—it seems there are still those who come, saying: "Master, we would see a *sign* from thee." (Matt. 12:38.) As we remarked above, with increasing wonders will come increasing difficulties and increasing unbelief; so that there will always be room for hesitancy in taking a decided stand for or against. When the facts cannot be denied, men will still walk in their own light, and refuse to turn to the inspired oracles for information. As an instance, read the remarks which the editors of the *New York Times* appended to the above extract from the letter of their English correspondent. It was in the poignant grief which this perversity caused him, that the weeping prophet cried out, "O earth, earth, earth, hear the word of the Lord." (Jer. 22:29.) If the crisis is indeed close upon us, the warning given by the mouth of Isaiah of old is more than ever timely: "Behold, all ye that kindle a fire, that compass yourselves about with sparks; walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of mine hand; ye shall lie down in sorrow." (Isaiah 50:11.) The following is the comment of the *New York Times* editor:

"It seems that the 'spirits' did not desert the *medium*, HOME, after the London jury decided against his attempts to extort money from a rich old lady who fell in love with him. His present 'spiritualist' operations (recited in our last London letter), are far more astounding than all his former doings. He can handle red-hot coals, and put them on other people's hands and heads without injury. He can pass horizontally out of a third-story window, and pass in again through a distant window, moving through the air forty feet above ground. More startling still, it is testified that his body has been elongated by measurement upon the wall, and lying on the floor, to the extent of eight or nine inches, and then shortened as much, making a carefully measured difference of a foot and a half. All these things have been certified to by great numbers of scientific experts, not to speak of noblemen and gentlemen of high degree. If Mr. Home be not the most ingenious and successful humbug of the nineteenth century,—then what?"

Then what? Our thoughtful, praying readers could give the required information. For if we are, indeed, in the very time of the end, we have a guide-post set up, just here, in the words of our Lord: "When these things *begin* to come to pass, lift up your heads, for your redemption draweth nigh." (Luke 21:28.) Then what? The removal of the church, beginning with the thief-taking of the eagles. Then what? The coming down to the earth of Satan, having great wrath, because he knoweth he hath but a short time. Then what? The stepping out on the stage of the fully-developed Man of Sin, in the person of the Wilful King.

While we were penning the above, the semi-weekly *New York Times* of March 9th, 1869, was brought to us. It contains an account of the great Powell will case at Newburg, New York, in which no less an amount than $2,000,000 was at stake. The will was contested, on the ground that the testatrix was a spiritualist, and had not acted of her free will. The details are very interesting, but we have no room for them, more especially as these disputed spiritualist will cases are now becoming so common. Demon working and demon teaching are compelling notice, and can no longer be sneered at. The counsel for the defence maintained that as intercourse with demons is recognized by the Bible as a reality, and has

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been so recognized in all ages, the mere fact of the testatrix having been a devotee did not incapacitate her from knowing the value of property, and to whom she wished to leave it; which was the only point for the jury to decide. We must content ourselves with quoting a single sentence from the lawyer's speech; it proves that what we have heretofore printed about the wide prevalence of spiritualism, is not a crotchet of a few clergymen or students of prophecy, but is now so well known that no one thinks of contradicting it. "Mr. Fancher said: 'If a believer in Spiritualism is not competent to make a will, there are millions of men and women in the United States, and in other enlightened countries, of the highest intelligence, who would come under the prohibition.'"

Ghosts now sit for their portraits. Under the head of "A Wonderful Mystery," we find in the *Toronto Globe* (Canada), a copy of the account given by the *New York Sun*, of an investigation made by the reporter of that paper, at the gallery of Mr. W. W. Silver, 630 Broadway. The reporter says that he cannot explain the mystery, but that ghost portraits are really taken. Full details are given, for which we have no room. E. E. R.

THE WORLD IN THE DAY OF JUDGMENT.

"And the kings of the earth, and the great men [nobles, lords, princes], and the captains of thousands, and the rich, and the mighty, and every slave, and every freedman, hid themselves in the caves, and the rocks of the mountains; and they say to the mountains and to the rocks, Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb: because the great day of His wrath is come, and who is able to stand!"—Rev. 6:15–17.

We have here a glimpse of the constitution and general condition of society at the time the judgment comes upon the world. Some believe and teach, that free institutions are destined to become universal, and that monarchy is doomed to fall before the march of modern civilization. We here see that such hopes will not be realized. Kings are still on their thrones, and princes and orders of nobility remain till the judgment comes. Some are looking for a blessed time of peace and prosperity in this world, when all wars shall cease, all armies disband, all nations transmute their implements of destruction into instruments of husbandry, and the clash of arms be hushed forever. We here see that there will still be soldiers and military commanders pursuing their bloody profession up to the time of the end.

Some will have it that universal emancipation has but a few more battles to fight, and that human slavery is as good as at an end. We here see that the day of judgment still finds slaves in the world, as well as men who have but recently been freed, and all the present distinctions of class and fortune unchanged. Suppose that the sixth seal were to be opened to-day. What would it find? Kings and emperors on their thrones; princes, nobles, dukes, and lords, securely priding themselves in the prerogatives of their caste and station; standing armies, at rest and in action, and military commanders with swords upon their sides; rich people wallowing in wealth and luxury; men and women in high places and in low, working the wires that fashion events; slaves toiling at their tasks, and freedmen just out of their bondage; and evidences everywhere of a depraved and disordered state of things. This is what the judgment would find if it came to-day. And this, John tells us, is what it finds when it does come in reality. Let political reformers and theologians then say to the contrary what they please, human society as it is, and as it has been for these ages, with all its burdens, disorders, and inequalities, will continue the same, till Christ himself shall come to judge it for its sins.

There is one thing, however, which shall be very different in the day of judgment from what it is now. The self-security and composure with which godless people live, will then be driven to the winds. Though all the judgments under preceding seals may have failed to appal and arouse them, they will not be able to maintain their equanimity under what this shall bring forth.

Nor does it matter who, or what men may be, they will be alike overwhelmed with inexpressible dismay and horror. Kings, princes, nobles, men used to the shocks of battle, the rich, the great, the wise, the bond, the free, high and low, without exception, become the

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victims of their fears, and tremble, and howl, and pray, and rush to the fields, to the cellars, to the caves of the rocks, to the clefts in the mountains, to every place where shelter and concealment is dreamed of amid the general desparation. So John foresaw the scene, and so it will be.

We notice, also, the correct interpretation which mankind will then put upon the terrific disturbances of nature around them. Storms, earthquakes, eclipses, and unusual phenomena in the heavens, are natural symbols of Divine wrath. The ancients regarded them as auguring and embodying the destroying power and wrath of Deity. They are always and everywhere precursors and prophecies of the forthcoming judgment of God. They are so presented in the Scriptures, and accordingly inwrought with all inspired diction. There is also an instinct to the same effect, which has ever lingered with the race, and which cannot be entirely suppressed. Modern science calls it superstition. Savans of earthly wisdom propose to explain everything on philosophic principles, and think to prove to us that neither God, nor His anger, nor His judgments, have aught to do with it. People also have become so enlightened nowadays as to be above alarm at strange commotions in the elements, or signs in the sky. They have learned better. These things may all be naturally accounted for. Why, a little care might give us tables of them for a thousand years to come, with the days, and hours, and minutes noted. Indeed, men have become so knowing about Nature and her laws, that they do not see much necessity any more for a God at all, much less for any judgment or interference of His in the affairs of the universe. This is the spirit of much that men call science. But when the vision of this text comes to be realized, woe to the materialistic, pantheistic and atheistic philosophies with which men suppose they have rid themselves of the superstitions of antiquity. One flash from the judgment throne will confound them utterly. When the sixth seal breaks, and the vibrations of it are upon the universe, turning sun and moon to darkness and blood, convulsing the firmament, shaking down the stars, and moving mountains and islands from their places, not the ignorant only, but the philosophic and the learned—kings and magnates of science and state, and all classes and kinds of men together, rush from their dwellings, strike for the caverns, cry out like terrified babes, confess to the presence of a Divine Power, whose existence their superior learning had put down as a fable, and with one accord now preach and proclaim the advent of a day which they had pronounced impossible! Why this consternation—this change in their way of regarding and treating these advent doctrines—this vociferation about the judgment—this trepidation and horror touching a day of wrath now? This is not the way they used to deal with this subject. There is a mighty shaking indeed; but earthquakes are all from natural causes! Rather remarkable eclipses truly; but such things are easily explicable on natural principles! An extraordinary star-shower; but these are innocent periodic things which belong to the natural ongoing of the universe! Unusual storms and atmospheric commotions; but they are the results of natural causes! Why, then, this dismay at the sublime activities of nature which a philosophic understanding should be able calmly to contemplate and really enjoy? Cowardly fools shall we call them, to break down in the conclusions of their superior intelligence amid such splendid opportunities for enjoyable scientific observation? Alas, alas, the old superstition is too strong for the modern wisdom. The horror-stricken world—kings, savans, heroes, with strained eyeballs and bloodless lips, fall prostrate and confess, that these beautiful activities of nature and her laws, are, after all, somehow linked in with the wrath and judgment of God and the Lamb!

Nor is it so much the physical prodigies, as what they argue, that renders the dismay so unsupportable. If there were nothing but the convulsions of the body of nature, terrific as they are, there would be a chance for some to endure them without becoming so thoroughly unmanned. But the chief consternation arises not simply from the outward facts, but from the unwelcome conclusions which they force

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upon the soul. The physical manifestations may be in the line of physical laws, and in no way contrary to them; but whether miraculous or not, they are so terrific and Divine, that they compel the most atheistic to see in them the hands, and arms, and utterances of a Being, transcendently greater still, and to feel the demonstration in their souls, that He has verily risen up in the fierceness of just indignation against long neglect and defiance of His authority. It is not that nature has ceased to be herself, or that the principles of her activities have been repealed, that overwhelms them; but the resistless proof that all her awful potencies, now in such terrific motion, are God's direct powers, aroused and inflamed with His dreadful anger, and charged as heralds and executioners of His almighty wrath. It is not the shaking, the obscured sun, the bloody moon, the falling stars, the recoiling heavens, the moving mountains, so much as the moral truths they flash into the spirit; to wit, that God is on the throne, that sin is a reality, that judgment is come, and that every guilty one must now face an angry Creator. It is not nature's bewildering commotions; for they would willingly have the falling mountains cover them, if that would shelter them from what is much more in their view, and far more dreadful to them. What they speak of is, God upon the throne, the fear of His face, the day of reckoning, and the wrath of the Lamb.

And how pitiable and absurd the expedients to which they are driven! Many an opportunity for prayer had they neglected. Always had they contemned such humiliating employment. It did not suit their ideas of dignity or their theories. But now they pray, and have a grand concert of prayer, in which kings and mighty ones join with the meanest and lowest. They had often laughed and sneered at praying men; but now they all pray, some prostrate in the dust, some on their knees in dens and caves, some clinging to the trees, and all shrieking out in unison their terror-moved entreaties. O, imbecile people!

Still more absurd is the direction in which they address their prayers. Once they considered it folly that man should call on the living God; but now they pray to dead rocks! Once they thought it philosophic to deny that He who made the ear could hear prayers, or that He with whom is the Spirit and whose is the power could answer them; but now they supplicate the deaf and helpless mountains!

And yet weaker and more insane is the import of their prayers and efforts. Omniscience and Omnipresence are among the natural attributes of God. The very things before these people's eyes should have been enough to teach them this. And yet, philosophers as they are, their proposal is to conceal themselves from the Almighty, and so elude his wrath. Often had shelter and peaceful security been offered them in the mercies of the loving Saviour, and as often had they despised and rejected them; but now the silly souls would take the miserable rocks for Saviours. O the foolishness of men who think it folly to serve God! "He that fleeth of them shall not flee away, and he that escapeth of them shall not be delivered. Though they dig into hell," saith the Lord, "thence shall mine hand take them; though they climb up to heaven, thence will I bring them down." (Amos 9 : 1–3.)

These kings and mighty ones of the earth had highly estimated the terrors of death, and tried to restrain and terrify men with fears of them. As shown in the preceding seal, they had been persecutors of the saints; and shed their blood to silence their testimony. Yet what they then thought so awful, they are now themselves willing and anxious to suffer, yea, and to go down into everlasting nothingness, as a happy alternative to what they find coming upon them. "They say to the mountains and to the rocks, Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb!" O miserable extremity to which guilt brings men at last! There are those whom these judgments shall not thus overwhelm. Hid in Jesus and his sheltering grace, they are secure against all such dismay. But "the day of the Lord of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up; and he shall be brought low." (Is. 2 : 12).

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The Prophetic Times.

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Special Contributions.

ISRAEL AND THE CHURCH.

(Continued from page 69.)

PROF. HENGSTENBERG further claims to have found in the New Testament, "a series of express testimonies against the idea of the 'future glory of the kingdom of Israel.'" And he first adduces the words of Jesus in answer to the woman of Samaria, "Woman, believe me, the hour cometh when ye shall, neither in this mountain, nor yet at Jerusalem, worship the Father. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth; for the Father seeketh such to worship Him," and says, "With this utterance of the Lord, the idea that Jerusalem shall once again in the future, acquire the position and importance of a centre, is irreconcilable." He is certainly right, in so far as the future may be limited to the hour or dispensation then about to be introduced. And the Professor hits upon this limitation when he says, "Christ's words put an end to the localization of the kingdom of God, for the whole period of the New Testament." But can the Professor be at a loss to perceive that after the termination of this period, which is the same as "the times of the Gentiles," the Lord Jesus, who ascended from Mount Olivet to the right hand of God, will so come in like manner as He ascended; and that then He will take the kingdom, and "the Lord God shall give unto Him the throne of His Father David, and He shall reign over the house of Jacob forever; and of His kingdom there shall be no end"? (Luke 1:32, 33.) "And at that time they shall call Jerusalem the throne of the Lord; and all the nations shall be gathered unto it, to the name of the Lord, to Jerusalem." (Jer. 3:17.) Jerusalem will be the centre, when the Lord of hosts shall reign in Mount Zion, and in Jerusalem, and before his ancients gloriously.

He next adduces the words of Peter to believers, "But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people," 1 Pet. 2: 9, as at variance with the idea. And so far as relates to heirship of the kingdom of God, as its exalted and glorified kings and priests, these words designate believers of all ages as the nation to whom the kingdom taken from the natural seed of Abraham shall be given; for the saints shall take the kingdom and possess it forever. And when Christ comes to reign, they shall also appear with Him in glory, and reign with Him. But this instead of militating against the future restoration of Israel to their own land, will insure it; for there can be no restitution of all things but under the reign of Christ and His saints; when "the Branch of righteousness shall grow up unto David; and he shall execute judgment and righteousness in the land. In those days shall Judah be saved, and Jerusalem shall dwell safely." (Jer. 33:15, 16.) It is not the restored Jews who are to be kings and priests in that kingdom, but the saints of God who shall be glorified with Christ. And the restored Jews shall be the first of the nations under their government, and a blessing to all other nations: for "the remnant of Jacob shall be in the midst of many people as a dew from the Lord, as the showers upon the grass, that tarrieth not for man, nor waiteth for the sons of men." (Mic. 5:7.)

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Again he says, "The words of the Lord in Matt. 21:43, 'Therefore say I unto you, the kingdom of God shall be taken from you and be given to a people (ἔθνει, nation), which bringeth its fruits,' afford little prospect of a new and glorious Israelitish kingdom." They afford none at all for a kingdom in the hands of restored Israel. They show that the kingdom or its administration is taken from the Israelitish nation, and shall be given to the saints of God whom Peter calls "the chosen people, the royal priesthood, the holy nation, the peculiar people," to whom it shall be given. But these words do not afford the slightest ground of objection to the restoration of Israel under the reign of Christ and His saints. On the contrary, they show that God is preparing a nation of sanctified ones to reign on the earth, and thus insure the fulfilment of all the good which He has promised to the house of Israel, in connection with the establishment of His everlasting kingdom in their hands.

He says again, "Decisive, further, against a future restoration of the physical Jerusalem, are all those passages of the New Testament, in which Zion and Jerusalem are employed, in the spiritual sense, to designate the Church. They plainly imply that the day of the physical Jerusalem is forever gone by." And we are referred to Gal. 4:26 and Heb. 12:22 as proof. But in Gal. 4:26, "the Jerusalem that now is," represents the Israelitish National Covenant instituted at Sinai; and the "Jerusalem which is above," represents the covenant of grace in Jesus Christ. Under the former, which was a covenant of works, the people were brought under bondage to the law, from which there was no deliverance but through faith in Christ, whereby they were brought into the covenant of grace, and made children of the "Jerusalem which is above;" or, as Isaac was, the children of promise, and heirs of the inheritance. The Israelitish National Covenant was abolished by the death of Christ, and the polity called "the Jerusalem that now is," was forever repudiated; and when the complement of the Gentiles shall be brought in by the Gospel dispensation, then the polity of the new covenant, Jerusalem from above, shall be manifested according to the visions of John, Rev. 21 and 22, when the New Jerusalem—the bride, the Lamb's wife, or the Church in its completeness—shall descend out of heaven, prepared as a bride adorned for her husband. The New Jerusalem is a symbol of the saints in their political organization as a hierarchy of kings and priests, to whom shall be given the kingdom taken from the Israelitish nation, or "Jerusalem that now is," that is, *was* when Paul wrote. And in reference to this, Paul says, Heb. 13:14, "For here have we no continuing city, but we seek ONE TO COME." The Israelitish National Covenant, formed at Sinai, could not take them beyond the Mount that might be touched, owing to their inability, on account of the weakness of the flesh, to keep the law, and so "the Jerusalem that now is" was left under the law, in bondage with her children. But the covenant of grace in Jesus Christ bring us, as an ultimate, to Mount Zion, which is to be the future seat of the heavenly Jerusalem, the city or polity of God, "when the Lord of hosts shall reign in Mount Zion and in Jerusalem, and before his ancients gloriously." And this glorious state is to be reached through the successive steps which the Apostle traces back to the "blood of sprinkling," whereby we are redeemed from the curse of the law, pardoned, justified, and brought into the new covenant. (Heb. 12:18, 24.) It would not only be unnatural, but altogether absurd to force in a renewal of the old Israelitish polity between the present dispensation and the New Jerusalem polity; but this Millenarians do not, though they expect, according to the Scriptures, a restoration of Jewish nationality at the termination of the times of the Gentiles, and before the second stage of Christ's coming to establish His kingdom. Nor do we see any incongruity in their rebuilding the temple, and restoring their rites of worship, not by any reordination of God, but because He will permit them to do so in their continued unbelief, as He now permits them to flaunt their will-worship in His face. It will not, then, be by a Christian people in a Christian sanctuary that the sacrificial cultus of Judaism will be celebrated, but by restored Jews in a Jewish temple. And this

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will take place while the saints will be in the air with Christ. And we expect that near the close of that period they will be invaded by Gog and all his bands; their land will be overrun from north to south; Jerusalem will be besieged and taken; and when they shall be in their deepest distress, they shall be delivered by the coming of Christ and His saints, as shown in Zech. 14:1, 5, after which they will be governed by the laws, and observe the institutions of the kingdom of Christ, of which they will be subjects.

The Professor next objects to the literal view of the passages which allude to the future glory of Zion and Jerusalem, on the ground of thereby "falling into extravagances which a sound exegetical tact feels to be foreign to the spirit of the Holy Scriptures," and gives for an example Is. 2, "where literally interpreted," he says, "Mount Zion is to be established on the top of the highest mountains of the earth." But the prophet says nothing about *Mount Zion*, nor about the *highest* mountains *of the earth*. In this representation, the Professor falsifies the record. It was Mount Moriah on which the Lord's house was built, and there is nothing extravagant in the idea that it will again in the future be the site of the Lord's house or temple. And the other mountains and hills referred to are the surrounding elevations, above whose tops the Lord's house on Mount Moriah will be conspicuously established. And there is nothing extravagant in this idea. Josephus tells us that when the Asmoneans reigned, they reduced the height of Acra, which before was higher than Moriah, that the temple might have the highest elevation.

Another example is Zech. 14:10, which he says, according to the literal view, requires "that all the mountains of Judea, except Jerusalem, are to be levelled to plains." Here, again, he falsifies the record, for the prophet says nothing about the "*mountains of Judea*," nor about their being "*levelled to plains*." The text is simply, that "all the land shall be turned as a plain, from Geba to Rimmon south of Jerusalem." And there is nothing extravagant in this idea, for the filling up of valleys and the reduction of hills would doubtless follow the extension of the city to the line here specified, until it would resemble a plain.

He next says that the literal mode of interpretation "involves us in contradictions;" and that Isa. 64:23 would be literally "impossible notwithstanding all our railways and steamboats;" and "that it is at variance with chap. 19:19; Zeph. 2:11; and Mal. 1:11." (1 Tim. 2:8.) The first text says, "And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord." But "all flesh" does not mean all persons. It means all races of mankind, and it is not impossible that during the period named, delegations from all will in that future age go up to worship the Lord at Jerusalem. See Zech. 14:16, 17. And this is by no means at variance with the other passages cited, which speak of the worship to be offered by the people in every place where they may dwell. The impossibility and contradiction is not in these passages, but in the Professor's imagination.

Again he objects to the literal view on the ground that it transfers "the fulfilment of most of the prophecies entirely into the future," and "ignores the past eighteen hundred years of the Church's history." But the literal view transfers no fulfilment of prophecy to the future which has already taken place in the past, and the unfulfilled prophecies must be transferred to the future if they are ever to be fulfilled. The literal view is opposed to the invention of fulfilments by "exegetical tact" on the mystical and allegorical theory, which are purely fanciful and extravagant absurdities. The Professor says, "The passages which speak of a return of Israel to Zion, in the age of the Messiah, cannot be literally interpreted, if for no other reason, because they represent Zion as the *absolute* seat of the kingdom of God." And adduces Jer. 3:16 to prove that Zion lost its central importance at the coming of Christ, when another centre was given to the kingdom of God; by which he means the Church. But he has altogether mistaken the sense of Jer. 3:16, which taken in its connection with v. 17, shows that it is the ark containing the testimony of their ancient national covenant,

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which will be no more the object of their regard, at the time that "they shall call Jerusalem the throne of the Lord." They still cling to that covenant, though scattered away from that centre; but when the Lord Jesus shall return and build again the tabernacle of David, and sit upon his throne, and Judah shall be saved, and Israel shall dwell safely, then they shall no more seek unto that ancient covenant; for the Lord will make a new covenant with them. But, then, Jerusalem, instead of having forever lost its central importance, will be the praise and joy of the whole earth as the city of the great King. And there is no difficulty in facing the consequences of this literal view, that in the future kingdom of God, the place of His throne will be the centre from which all His laws will proceed, and to which all honor and glory will revert.

The great difficulty in the minds of Prof. H. and others on this subject, is the blunder they make in regard to the Christian Church during the millennium. They foist on to the literal view their notion of the continuance of the Christian Church through the millennium; they call it the kingdom of God, and view all the prophecies through that ecclesiastical lens. Whereas, the elect Church, having been completed by the addition of the Gentile believers during the Gospel dispensation, will be glorified with Christ at His coming, and will be associated with Him as kings and priests in His kingdom, and the professing Church will be no more. The Gospel dispensation will end before the millennium begins, and with it will end the corrupt and apostate professing Church. All objections to the literal view based on a continuance of the Christian Church as now constituted during the millennium, are invalid. In the millennium there will be the kingdom, not the Church.

Another objection he makes to the literal view is, that though "it may lay claim to the excellence of believing more," yet "it is essentially a *Jewish* believing, to which the Christian Church has been opposed from its very commencement, and that it led to the crucifixion of the Saviour." This objection is based upon an erroneous view of the matter, or the confounding of things which are really separate and distinct. That those who were Jews inwardly, by the operation of the truth on their minds through the Spirit, believed in the literal fulfilment of the prophecies in regard to the age of the Messiah, is doubtless true, and, therefore, this may be termed *Jewish* believing; but that the Church was, from its very commencement, opposed to the literal view, is a gratuitous assumption and falsification of history. No fact is more clearly established than that the Millenarian doctrine, during the first three centuries of the Christian Church, was all but absolutely catholic, so that its opponents were not regarded as in all respects orthodox.

Again, the Jews who participated in the crucifixion of Jesus Christ did not so believe. They believed neither Moses nor the prophets, or they would have believed Christ. They made void the word of God by their traditions, imposing meanings on Scripture foreign to the literal sense, and, rejecting the counsel of God against themselves, they fulfilled the Scriptures in condemning Christ. Their blunder was of a similar kind with that of the Professor respecting the Church. They could see nothing beyond their national covenant, as the Professor can see nothing beyond the Christian Church. They could not look to the end of that which was to be abolished. The Jerusalem that then was, limited their vision, and so the Professor cannot look to the end of the Christian Church, it limits his vision. His errors nullify his objection.

The Professor next gives us an exposition of a few garbled quotations from some of the prophets, in which his "exegetical tact" arbitrarily transmutes the mountain of the Lord's house, and Zion, and Jerusalem, into the Christian Church, apparently without discovering that the same method would reduce the context to absurdity. He says, Mic. 4:1, "describes that streaming of the heathen into the Church, which began with the first appearance of Christ." But if here the mountain of the Lord's house means the Church, the other mountains and hills must mean churches, and the Church must be established on the top of the great ones and exalted over the small ones,

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which is absurd. He then turns the mountains into symbols, and says: "The thought is, 'the kingdom of God will, in the future, be exalted above all the kingdoms of the world.'" But since, by the kingdom of God he means the Christian Church, by the kingdoms of the world, analogically, must be meant worldly churches, and so it means that the Christian Church in the future will be exalted over all worldly churches. In this, however, he reverses the order of the prophecy, for in it the establishment and exaltation of the mountain of the Lord's house precedes the flow of the peoples into it, and submission of the nations to it; but, in his fulfilment, he makes the "streaming of the heathen into the Church" precede its establishment and exaltation thousands of years. And here his "exegetical tact" fails to save his theory from what he calls the "dangerous result of transferring the fulfilment of most of the prophecies entirely to the future:" the only point fulfilled in this prophecy being the "streaming of the heathen into the Church" eighteen hundred years ago, and all the rest being transferred to the future for fulfilment, for, as yet, the nations have not beaten their swords into ploughshares and their spears into pruning-hooks, and dropped the trade of war. But we cannot pursue these absurdities and inconsistencies of his "exegetical tact" any further. The above is a fair sample of all the rest.

In conclusion, this prophecy, Mic. 4:1, according to Isa. 2:1, is not concerning the Church, but "concerning Judah and Jerusalem." And the mountain of the Lord's house is in the future to be established and exalted as the place of His reign, and all people shall flow into it, and all nations learn His laws and walk in His ways. For He shall judge the nations, rule over them, and subdue them to peace, and war shall be abandoned. And the Lord alone shall be exalted in that day.

* *

COVENANT RELATIONS, BLESSINGS, AND PENALTIES.

As Christ, by His obedience and death, according to the covenant of grace alone, accomplished a justifying righteousness as our representative and surety, so Adam, by his one offence, lost his covenant standing, and righteousness, and involved the whole race in ruin. In the Epistle to the Romans, St. Paul establishes the representative character of the obedience of Christ, by contrasting it with the federal headship of Adam, through whose offence sin entered into the world, and death by sin, entailing death upon all men. (Rom. 5:12.) But Adam *alone* sinned representatively, for it was by the *single* offence of one "that death reigned," and judgment came upon all men to condemnation, and that, too, without further personal trial. The covenant constitution under which man was created, whatever may have been its character, was utterly broken, and the integrity of the Divine purpose in creation was impaired, and would have so remained eternally, but for the obedience of man's surety, in the person of the Word made flesh, as manifested in Christ Jesus our Lord. No second trial was possible. Nor is there, or has there ever been, any attempt to place man anew in a state of probation. The true, real issue is between Christ and Satan. Man is simply under condemnation, and his deep and most damning sin is, that "he hath not believed in the name of the only begotten Son of God." (John 3:18.) It is neglected salvation; it is despised mercy, that so inflames perdition.

By creature affiliation, man lost his original mediatorial constitution, and never again could he have appeared as mediator, manifesting the goodness, wisdom, power, perfection, and beneficence of God, unto the creatures that had been subjected to His authority and dominion. "How can one enter into a strong man's house and spoil his goods, except he first bind the strong man?" (Matt. 12:29.) "For of whom a man is overcome, of the same is he brought in bondage." (2 Pet. 2:19.) Man held the creatures now in his own behalf, and not for the honor of God, the Creator. He had forfeited the constitution of his creation, and had himself become the subject of all the dependency of mere creaturehood. Man having failed in Eden through the offence of one, death

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reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, because no other sinned representatively, in covenant mediatorial relationship, but only as involved in Adam's forfeiture of covenant headship. "Until the law sin was in the world," and yet none of the immense multitudes who died between the expulsion from Paradise and the promulgation of the law from Sinai, could personally violate the prohibition to which the penalty of death had been originally annexed, it follows therefore that none could sin after the similitude of Adam's transgression. On the other hand, it is evident that none of his posterity could have a higher life-standing than Adam, who by his disobedience had incurred death, and in consequence of which, in all the dependency of creaturehood, was debarred all access to "the tree of life." But sin cannot be imputed where no law is, of which it is a transgression, still "the wrath of God is revealed from heaven against all who hold the truth in unrighteousness," "who changed the truth of God into a lie, and worshipped and served the creature more than the Creator." So they are without excuse. "The imagination of man's heart is evil from his youth." The foundation failed in Adam, the constitution of the creation was disrupted, there was no medial agent through whom the invisible God could be known or manifested to the creatures, and thus the whole creation was without God in the world. Adam sinned representatively, and thereby lost covenant righteousness and covenant standing, and became subject to death, and thus death passed upon all in the same sense that Christ, by His obedience and death, as our surety, communicates His covenant righteousness to His people unto life eternal.

Whenever then that mediatorial constitution is restored, and made manifest in all its Divine efficiency and completeness, in the person of our Lord and Saviour Jesus Christ, who, as man's surety, has taken his low estate, being made subject unto death, we shall then as necessarily have obtained a "victory over death," as the result of Adam's disobedience, and its abolishment, as the *inevitable* condition of creaturehood, as the removal of the curse from the irrational and material creation, as is clearly set forth in millennial times. It is also true, and will remain so eternally, that "the wages of sin is death," and the possibility of the one gives certainty to the other, but it will no longer be inflicted, as the direct consequence of the disobedience of Adam in Eden. If any sin against the restored constitution under Christ, for the sin they have committed shall they die. "There shall no more come thence an infant of few days, nor an old man that shall not have the full length of his days; for as a lad shall one die a hundred years old; and *as a sinner shall be accursed*, he who dieth at a hundred years old." (Isa. 65 : 20.) (Rabbi Leeser's translation.*) So also "when Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle, the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city (the millennial Jerusalem), and fire came down from God out of heaven, and devoured them." (Rev. 20 : 7–9.) But these die for their own sin, and not as the direct result of Adam's disobedience.

The Adamic constitution being restored and perfected in Christ as Mediator and Redeemer, the effects of his disobedience, with the curse annexed, must of necessity cease. Christ as Mediator will, in His times, as fully make manifest the wisdom, goodness, perfection, and beneficence of God, in the mediatorial constitution of the universe, as though Adam had never transgressed, and death had never reigned. We speak not now of the higher glories pertaining to resurrection life, but of man according to his original constitution in creation.

"The last enemy that shall be destroyed is

* In *those days* they shall say no more, "The fathers have eaten a sour grape, and the children's teeth are set on edge. *But every one shall die for his own iniquity;* every man that eateth *the sour grape*, his teeth shall be set on edge." (Jer. 31 : 29, 30.)

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death;" but the death here spoken of is that which flows through the disobedience of Adam. Hence it will be observed, *all the references* to the abolishment of death, as a penal infliction for loss of covenant righteousness, *are connected with events that precede* the full-orbed glory of the millennial kingdom. "In this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wine on the lees, of fat things full of marrow, of wine on the lees well refined. He will swallow up death in victory; and the Lord God will wipe away the tears from off all faces; and the rebuke of His people shall He take away from off all the earth; for the Lord hath spoken it. And it shall be said *in that day*, Lo, this is our God: we have waited for Him, and He will save us; this is the Lord; we have waited for Him, we will be glad and rejoice in His salvation." (Isa. 25 : 6, 8, 9.) This whole passage manifestly refers to the ingathering of the Jews, and their conversion to Christ as their Messiah, as introducing the millennial dispensation. So also in the recovery of Ephraim, "I will ransom them from the power of the grave: I will redeem them from death: O death, I will be thy plague; O grave, I will be thy destruction." (Hos. 13 : 14.) This is said to be consummated by the events recorded in 1 Cor. 15, which will be considered presently. Our Lord says of His Church, "The gates of Hades shall not prevail against it," Matt. 16 : 18; which is not only true of the entire body of the redeemed in resurrection life and glory, but also of the nations in the flesh, over whom Christ and His risen saints rule mediatorially. So St. Paul reasons, when the body of Christ shall be completed in resurrection glory and eternal life. "When this corruptible shall have put on incorruption, and this mortal shall have put on immortality, *then* shall be brought to pass the saying that is written, Death is swallowed up in victory." (1 Cor. 15 : 54.) But this is at the time when Israel shall say, "Lo, this is our God; we have waited for Him, and when the Lord God shall wipe away tears from all faces," which is at the beginning of the millennium. During the millennium, the devil, that had the power of death, is fast bound in the abyss, that he should deceive the nations no more till the thousand years should be fulfilled.

If these things be so, we are now prepared to consider 1 Cor. 15, which is but a detailed account of the time, order, and manner of the resurrection unto eternal life, or as elsewhere called, the first resurrection, nor does it extend beyond the completion of the Church, as the body of Christ, in resurrection life. "For, since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so *in Christ* shall all be made alive. But every man in his own *order*. Christ, the first fruits," together with the "many bodies of the saints which slept, that arose, and came out of their graves, after His resurrection, and went into the holy city, and appeared unto many." (Matt. 27 : 52, 53.) "Afterwards they that are Christ's at His coming." And not only so, for, "Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold, I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump, for the trumpet shall sound, and the dead shall be raised *incorruptible*, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So, when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, THEN shall be brought to pass the saying that is written, Death is swallowed up in victory." Both the *resurrection* and the *change*, here spoken of, is to honor, glory, and eternal life, not one word of "shame and everlasting contempt." "The dead in Christ shall rise first, then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." (1 Thess. 4:17.) *So far*, then, the Church is complete. That this is the teaching of this whole chapter, is ably and learnedly argued by the Rev. J. F. Berg, D.D. (a most virulent opposer of the Millenarian doctrine), in his controversy with Rev. Dr. Gordon, *Christian Intelligencer*, February 27th, 1868. On the passage, "As in Adam

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all die, even so in Christ shall all be made alive," he says, "The phrase (*en Christo*), in Christ, is a *technical* term in Paul's writings, and *always* denotes the state of a believer." "I am justified in saying that Paul, in the course of his Epistles, uses these expressions not less than one hundred and twenty-three times; and in not a *single* passage, in which *en Christo* is used by him, does it mean anything but that which Paul indicates, when he says: 'If any man be *in Christ*, he is a new creature.' This is the *key-text* which opens the meaning in every instance." "In this chapter Paul is speaking of the resurrection of believers. Not a word is said of the resurrection of the unjust, in the entire context, except as that is included in (*to telos*) the end.(?) If he has been speaking of the general resurrection in that which precedes, and in *that which follows*, then all the dead will be raised to the resurrection of life; but he sufficiently explains his meaning, if it is not plain enough already, by adding: The first man is of the earth, earthy; the second man is the Lord from heaven. As is the earthy, such, also, are they that are earthy; and, as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, *we* shall also bear the image of the heavenly." Why? "Because *we are no longer in Adam*, as our covenant head, but in Christ." "Christ shall, no doubt, raise the unholy dead, as their Judge, but not because they are *in* Him. They are not members of His mystical body. They have no part or lot in the *resurrection of which He is the first fruits, and of this Paul is speaking.*"

"The word *tagma* means primarily *order*." "We prefer the primary meaning, for the sufficient reason, that if we make *tagma* mean a band or cohort, we must *change the figure* which the inspired apostle uses, and substitute one which has no such authority." This we also accept.

"*Eita to telos.*" Then the end; not "next the last band." "We greatly prefer the 'supply' furnished in our version." And what is that, but the completion of the *order* of the resurrection of those who are (*en Christo*) in Christ? This, our version supplies. And of this, and no other, "*Paul is speaking.*" But this "supply" by no means suits Dr. Berg. He says: "The words in this passage denote, beyond all doubt, the end of the dispensation of grace; hence, the end of the world, which closes with the resurrection of the wicked, the burning of the world, and the scenes and awards of the last judgment, and of which Paul has *not* been speaking." We do not like to disagree with an old friend, but, if "our version" furnishes *this* "supply," we cannot see it. The resurrection *here*, the subject of revelation, as Dr. Berg has *most incontrovertibly proved*, is restricted to those (*en Christo*) in Christ. Now, by what law of hermeneutics is it to be so abruptly extended as to include "the resurrection of the wicked," and the burning of the world, and the scenes and awards of the last judgment? It looks very much as though there had been "a change in the figure." We have followed the *order* of the resurrection of those who are (*en Christo*) in Christ, down to the coming of the Son of Man in the clouds, whither the resurrected and changed saints are taken; but it is by no manner of means apparent that "the end of the dispensation of grace" has come. The angel having the everlasting Gospel to preach unto them that dwell upon the earth, and to every nation, and kindred, and tongue, and people (which is not at all the Gospel of the present dispensation), saying, with a loud voice: "Fear God, and give glory to Him, for *the hour of His judgment* is come; and worship Him that made heaven, and earth, and the sea, and the fountains of waters" (Rev. 14:7, 8), has not, as yet, even entered upon his mission. The man of sin, the beast and his image, has not, as yet, been developed or imposed his mark, nor have "the two witnesses" been slain. Who, then, are *to telos?* The last in order, "of which Paul is speaking"—the consummation of the resurrection of those in Christ? "Our version furnishes the 'supply.' I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their fore-

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heads or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the millennium was finished. This is the first resurrection." (Rev. 20:4, 5.) This is the consummation, the completion, the end, *to telos*, of the first resurrection, according to the *tagma* or order, as indicated by St. Paul, without "change of the figure." It was manifested, *in time*, by Christ before leaving the world, and shall be completed when He shall again return to reign.

But the kingdom, thus constituted and established, is not for the peculiar and distinctive glory of Christ alone, in His own person, but according to the original constitution of creation, for the manifestation of the power, wisdom, goodness, and beneficence of the Godhead in covenant constitution, and thus redeemed and disenthralled from the curse, it is so subordinated to God, even the Father, that Christ, with His risen and glorified saints, occupy the true mediatorial constitution, according to the purpose of God in creation, which God, even the Father, in divine complacency, pronounced "*very good*." All the more ancient MSS., including the Vaticau, have *paradido*, not *parado*, delivereth, implying a continuance of action, a continuous handing over of the glory of the kingdom for the honor of the Father. This seems to convey the true idea of the text, and harmonizes with other scriptures, for the throne of David is established from henceforth unto eternity, Is. 9:6, and is ever the throne of Christ. So, when all things shall be subdued unto Him, then shall the Son also Himself be subject unto Him that put all things under Him, that God may be all in all.

C. S. B.

GATHER THEM HOME.

GATHER them home, from the paths of sin,
Gather the rich, gather the poor;
Point to the gate where they enter in—
The road is narrow, but it is sure.
"I am the Way."

Gather them home, from the dens of vice,
Gather the young, gather the old;
Tell them of love without money or price,
Tell them of glories they may behold.
"I am the Truth."

Gather them home, from the haunts of shame,
Gather the mother, gather her brood;
Gather them where they will hear My name,
Win them away from the death of good.
"I am the Life."

Gather them home, from their cellars low,
There's room in my Father's house, I ween;
Gather them where no rough winds blow,
Gather the sheep to My pastures green.
"I am the Door."

Gather them home, every guilty soul,
Gather the crime-stained, they also are bought;
Gather the fool from his reeking bowl,
For an early grave is the drunkard's lot.
"I am the Vine."

Gather them home, from the midnight play,
Gather the weak, gather the strong;
Gather the sinner from his way,
His road is broad, but it is wrong.
"I am the Word."

Gather them home, I will hear their cries;
Gather the Gentile, gather the Jew;
Broken hearts be the sacrifice,
I bore their sins and paid what is due.
"I am the Lamb."

Gather them home, the idle crowd,
Gather the beggar, gather the knave;
Gather the low, the mean, the proud,
For such as these My blood I gave.
"I am the Christ."

Gather them home, from the streets at dark,
Gather them all, they may be won,
Gather them in My Father's ark;
Bid them look on the face of the sun.
"I am the Light of the world."

Gather them home, before they die,
Gather the merchant, gather the clerk;
Time and riches do quickly fly,
But there is peace in My Father's work.
"I and My Father are One."

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Gather them home, on My holy day,
Gather them home from worldly care,—
Home to learn, to watch, and to pray,
Home to My temple, God is there.
"I am the Corner-Stone."

Gather them home, the halt, the lame,
Gather the maimed, the sick, the blind;
I have a cure, for this I came,
A healing power that all may find.
"I am the Physician."

Gather them home, who starve for food—
Home to My barn, I'll give them more;
Gather them home, My word is good,
Gather the hungry to My door.
"I am the Bread of Heaven."

Gather them home, who thirst for drink—
Home to my fount, the gift is free;
Gather them from destruction's brink,
Gather the thirsty souls to me.
"I am the Water of Life."

Gather them home, the lake is wide,
Away from the pit, the lost are there,
And Satan's power must be defied
By trust in God and contrite prayer.
"I am the King and Lord."

Gather them home, My servants true,
Gather them close to My heart of grace,
Gather My precious chosen few,
Gather them where they see My face.
"I am the Son of Man."

Gather them home, 'tis My right hand
That plays in every tidal wave;
My voice now shakes the sea and land,
And warns that none other can save.
"Behold, I come."

Gather them home, the day is near,
The wheels of My chariot swiftly run,
The wails of My children reach Me here,
Their night's departing, their day 'most won.
"Watch and pray."

Gather them home, gather them soon;
Though the "man of sin" must have his day,
I will gather My wheat before 'tis noon—
Gather it safe from the storm away.
"I am the Judge."

Gather them home, ere the war-cloud burst,
And break o'er the heads of the sleeping world,
Gather them home, I would hide some first,
Ere the flag of My vengeance is unfurled.
"I am their Hope."

Gather her home, My Wife, My Bride,
Gather My watching Church to Me.
I know that she waits, for I'm her pride,
Her joy, and her crown through eternity.
"I come! Amen."

JEDA.

Selections.

MATTHEW XXIV.*

GIVE me your earnest and candid attention, and I trust that, by God's help, we may get such a view of the leading principles which run through this chapter, and of its general outlines and bearings, as will enable us to read it intelligently, and derive instruction and edification from it.

"Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?"

Now, you will observe there are *three* distinct questions here proposed. When shall these things be? *i. e.*, when shall the destruction of Jerusalem take place? And what shall be the sign of thy coming, and of the end of the world? These questions, indeed, in the differences which mark them, were not distinctly apprehended by the disciples. They evidently confused them together, and considered them

* We make this extract from an admirable and timely publication of the *American Sunday-School Union*, entitled "A VOICE FROM OLIVET," by our friend and co-laborer, RICHARD NEWTON, D.D. We recommend our readers to get the entire Discourse, and to circulate it freely. All will be pleased with its clearness and spirit.

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as referring to one and the same event. And they did this because they had no idea that their city or temple could ever be destroyed while the world stood. And when they heard their Master speak of the total destruction of their hallowed and gorgeous temple, they immediately but erroneously concluded that *that* period must be the time of His coming, and of the end of the world. In reply to their inquiries, our Saviour undertook, first, to correct their mistake in confounding these events together, and then to give a distinct answer to each of their inquiries. The correction of their mistake, and the definite answering of their questions, runs through the whole of this 24th chapter. This brings us down to the time of Christ's second coming. The 25th chapter is occupied with impressive parabolic representations of the solemn and stupendous scenes that must be enacted when that dread event takes place.

In looking carefully at the chapter before us, you will notice that the first three verses are merely introductory; while from the 36th verse to the end of the chapter is an application of what has been said. The main instruction of the chapter, therefore,—all that relates to the answers given to the questions of the disciples,—is found between the 4th and the 35th verses. And this part of the chapter consists of three divisions, each of which may be regarded as answering one of the three questions proposed by the disciples.

The first of these divisions runs on from the 4th to the 14th verses. It reads thus:

"And Jesus answered and said unto them, Take heed that no man deceive you. For many shall come in my name, saying, I am Christ; and shall deceive many. And ye shall hear of wars and rumors of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes in divers places. All these are the beginning of sorrows. Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake. And then shall many be offended, and shall betray one another, and shall hate one another. And many false prophets shall rise, and shall deceive many. And because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved."

Here Jesus is correcting the confusion into which the disciples had fallen, in supposing that the destruction of their city and temple, His second coming, and the end of the world, were all to transpire together. And in doing this, he gives a general history both of the world and of the church,—a history including things which could not possibly transpire, in the few years which were to pass, before some of the very disciples to whom he was then speaking would see Jerusalem in ruins. This epitome of the world's history you find from the 6th to the 9th verses. In the course of this history, there were to be wars between different countries, nation rising against nation, and kingdom against kingdom. Harvests were to fail, producing famines; dreadful pestilences were to follow, with great tribulations. Terrible earthquakes were to take place in different parts of the world. Alarming sights were to be observed in the heavens: and all these, occurring from generation to generation, would be but the beginnings of fearful distresses, which should increase more and more, until this present state of things in the world should cease in the introduction of another.

It is supposed by some that our Lord meant to say that these things were to happen *before* the destruction of Jerusalem. But it is important to observe—what is an indisputable fact—that during the forty years which followed the delivery of this prophecy, until that contest between the Jews and the Romans, in the course of which Jerusalem was destroyed, no war of any kind took place which could be regarded as nation rising against nation, and kingdom against kingdom. The Romans then ruled almost the entire world, and a general peace was prevailing; so that the wars and commotions here spoken of must have reference to what has since occurred in the progress of the world's development.

To this epitome of the *world's* history follows a similar epitome of the history of the *church*. It extends from verse 9th to 13th. It tells of the persecutions and trials that Christ's people should endure; the false teachers and prophets that should arise, and the iniquity that should

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abound, causing the love of many to wax cold. But it closes with the Saviour's own assurance that through all these trying scenes, those who endured to the end should be saved.

And then, having given these warnings and encouragements,—having told them that they were *not* to expect His coming and the end of the world in their own day,—He gave them, in verse 14th, one broad, distinct, particular sign, by the observance of which His people would know when they *might* expect that coming. "This gospel of the kingdom shall be preached in all the world for a witness unto all nations, and *then shall the end come.*" This had a partial fulfilment before the end of the Jewish dispensation came, in the overthrow of Jerusalem; for Paul tells us that "the gospel had been preached to every creature under heaven." It is to have a fuller accomplishment, in the world as it now exists, before the end of the present dispensation. Observe, Jesus says not a word here about the gospel being preached for the *conversion* of the nations, before He comes again. If such had been His purpose, *here* was the place to state it. But there is no mention of it. Here is a chart of prophecy reaching down to Christ's coming again; but it says nothing of the world's conversion before that coming. It only tells of the gospel preached for a witness, and then of the end coming.

This, then, is the first division of the chapter. Here Jesus corrects the error of His disciples in confounding His coming with the destruction of Jerusalem. He shows them, from what was to take place in the history of the world and the church, that a lengthened period must intervene between Jerusalem's overthrow and the time of His coming again.

We come now to the second division of this chapter. This extends from verse 15*th to the* 22*d, both inclusive.* It reads thus:

"When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place (whoso readeth, let him understand), then let them which be in Judea flee into the mountains: let him which is on the house-top not come down to take anything out of his house: neither let him which is in the field return back to take his clothes. And woe unto them that are with child, and to them that give suck in those days! But pray ye that your flight be not in the winter, neither on the Sabbath day: for then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened."

Here we have our Saviour's answer to the second question of the disciples, "What shall be the sign of thy coming?" They were thinking of the destruction of their city and temple. They made a mistake in speaking of that event as the coming of Christ, and confounding the two together. Jesus does not stop to correct their *language*. But having already corrected their *thoughts*, He here proceeds to give them the signs by which they might know when the time for their temple's overthrow had come. Bear in mind, then, that this second division of the chapter has particular reference to the destruction of Jerusalem. And the signs which Jesus gave them were plain, palpable facts, evident to their senses, and about which they could not be mistaken. It was, as Luke gives it, "*When ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh;*" chap. 21: 20. As given here, verses 15th and 16th, it is: "*When ye therefore shall see the abomination of desolation, . . . stand in the holy place, . . . flee into the mountains.*"

"An abomination," in scripture language, denotes an idol or image. An abomination that maketh desolate is an idol or image connected with war, because war desolates. The reference here is unquestionably to the standards of the Roman armies. These were images of eagles, which were worshipped as idols by the soldiers. When the people of Christ should see these images or standards planted on the consecrated ground of the holy city, where no idol should ever be admitted, they were to take *this* as the sign which their Master had given them, and were at once to escape to the mountains. Those who might be in Jerusalem at that time must leave it. Those in the neighboring villages must by no means return into the city; those who might be taking their usual walks, on the flat roofs of their dwellings, must not even delay their escape by going down into the interior of their houses, but, descending at

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once by the outside staircase, must flee for their lives; while those at work in the fields were not to go back even for their necessary clothing, but betake themselves to instant flight. These were the directions given. Now, observe how strikingly the facts of history answered to the particulars of this prediction.

When the Jews were at war with the Romans, and before they had made any sufficient preparation for the defence of the city, a Roman general, whose name was Cestius Gallus, came against the city with a large army. On the 4th of October, in the year 66, A.D., he encamped his soldiers within a mile of Jerusalem. Three days after, he took possession of a great part of the city, called Bezetha, and stationed his eagles opposite the most holy part of the place. Five days after, he made an attack on the temple itself, and placed his warlike instruments against its very walls. Had he persevered in his undertaking at that time, he might have taken the city with the greatest ease. But, without any apparent reason, on the night after his attack on the temple, he broke up his camp, and withdrew his army entirely from the city.

Immediately on his retreat, the Christians lost no time in making their escape from Jerusalem. They had seen "the abomination of desolation standing where it ought not;" and they hastened to obey their Lord's command, and flee to the mountains. And they had but a moment in which to make their escape; for the infatuated Jews, on their return from pursuing the retreating Roman army, closed the gates of their city, and allowed no one, on any account, to leave it. So that if the Christians had lost that opportunity to escape, they would have had no other, but must have perished with the other inhabitants of that doomed city. The extraordinary conduct of the Roman general on this occasion can only be accounted for by the secret providential influence over him of that omnipotent Saviour who had given His people these signs, and then secured for them this unexpected opportunity of profiting thereby.

And thus we see what the second division of this chapter is, viz., from the 15th to the 22d verses; and to what it relates, viz., the signs of Jerusalem's overthrow.

The third division of the chapter extends from the 23d to the 35th verses, both inclusive, and relates to the signs of Christ's second coming.

Jesus has done now with the subject of the destruction of Jerusalem. We have seen the striking clearness which marked the sign He gave them, by which to know the coming of that event. But Jerusalem's overthrow was a trifling thing compared with the solemn and stupendous event of His coming again into our world. The former was *local* in its character; the latter will be *universal*. The former affected but *one* nation; the latter will affect *all* the nations of the earth, with the whole company of Christ's ransomed people, both living and dead. And if our Lord instructed His people so *clearly*, concerning the sign which indicated the approach of the *lesser* event, can we suppose that He would leave them in the dark concerning that which was to herald the approach of the greater? Thus, upon the very face of the subject, and from the clear and satisfactory manner in which Jesus answered the previous question of His disciples, we have reason, at the very outset, to expect an answer to this, now before us, equally clear and satisfactory. And just such an answer we have.

From the 23d to the 28th verses of this division of our subject, Jesus gives His people general warnings. Impostors were to appear from time to time, calling themselves Christ, and performing wonderful works, calculated to deceive even His own people. He warns us against these delusions, and bids us give no heed to any who should declare that Christ had come. He assures us that when His comin takes place, we shall need no testimony from others respecting it. It will bear its own testimony—a testimony which will admit of no mistake. When the sun arises, we need none to tell us of the fact: his own beaming radiance proclaims it. And when the Son of Man comes, like the lightning, that darts its sudden flash in brightness through the sky, we are assured that "every eye shall see Him," and none will

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be in doubt as to the certainty of His coming. It will not be necessary for any to inquire where He is; for in whatever part of the heavens He may appear, thither will all His true people at once be drawn to Him. The dead rising from their graves at the archangel's trumpet, and the corruptible bodies of His living people, changed in a moment, in the twinkling of an eye, at the same startling summons, will be caught up to meet Him in the air. "For," says our Lord, "wheresoever the carcass is, thither will the eagles be gathered together." This is a proverbial expression, referring to the instinct by which the eagle scents its prey, and assuring us that when Jesus comes, by an equally mysterious, but infallible and resistless instinct, will all His chosen people be drawn to Him.

And now we come to the 29th and 30th verses of our chapter. These verses, in their relation to the important event of Christ's second coming, and as containing the clue to the great practical sign by which Jesus would have us know when His coming draws nigh, are, without comparison, the most important verses in the Bible. Thus they read:

"*Immediately after the tribulation of those days* shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: and then shall appear the sign of the Son of Man in heaven."

If you take this language literally, it refers to physical commotions in the natural world. If you take it in a figurative sense, then it refers to political disturbances among the nations of the earth, which are to precede the coming of Christ. It may be taken in either, or in both senses. The two most important points to settle, in interpreting this verse, are: What is meant by "the tribulation" here spoken of? and when is this tribulation to end?

Some persons, supposing that "the tribulation" of which our Saviour here speaks refers only to the horrors which attended and followed the destruction of Jerusalem, have looked for the fulfilment of the signs here mentioned in the calamities which then came upon the Jewish people.

That was undoubtedly the *beginning* of this tribulation, but not the *end* of it. How long that tribulation was to continue, we learn from the parallel passage in St. Luke 21: 24, where we read: "And they shall fall by the edge of the sword, and shall be led away captive into all nations: and *Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.*" But the tribulation which began with Jerusalem's overthrow has run on, with the downtreading of that city and country by Gentile power, and will continue while Gentile power has sway there. Whenever Palestine, with its glorious capitol, shall pass from under Gentile rule, and come in possession of the Jews again, then the event of which Jesus here speaks will have taken place. Then this long tribulation will have come to an end, and "*immediately after* this tribulation," the signs here spoken of will take place in rapid development.

Our Saviour then adds the parable of the fig-tree, in the 32d and 33d verses, in order to show that as the swelling buds of the trees are an infallible harbinger of the approach of summer, so His people, when they see these things *begin* to come to pass, may know that His kingdom is nigh at hand.

And then, in verse 34th, he adds: "Verily I say unto you, *this generation* shall not pass till all these things be fulfilled." A misapprehension in regard to this verse has done more to throw confusion over all attempts to interpret this chapter than anything else. For if you take it, as many do, to mean the generation living at the time when Jesus was speaking, you are obliged to explain the whole chapter as referring to the destruction of Jerusalem. Then there is nothing in it that bears on Christ's second coming; and this grand and sublime prophecy, whose stupendous developments have been solemnly unfolding through more than eighteen centuries, has all to be compressed within the narrow limits of about forty years. This carries absurdity on the face of it.

To avoid this difficulty, some would substitute the word *nation* for generation in this verse. This would make our Saviour declare that the Jews, as a distinct race or nation, should not cease to exist till the events here

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spoken of had taken place. The Greek word here used, *γενεα*, would undoubtedly bear this construction, and the statement so made would be *a* truth, but I think not *the* truth intended to be taught here. For, if the Jewish nation, after being miraculously preserved until this period, were then to cease its existence as a distinct people, there would be great force in such a statement; but if they are *never* to pass away as a distinct nation,—a peculiar people,—if through the millennial age, and the everlasting age beyond it, as Isaiah says, "their seed and their name" are to "remain," and they are to continue "an *eternal* excellency, a joy of *many generations*," *then* there would be, to say the least of it, a feebleness about such a statement hardly in keeping with the character of the speaker, and the grandeur of the themes he is handling.

The only thoroughly satisfactory rendering of this verse I have yet seen, is one which I first met with, more than twenty years ago, in a little book written by an eminent English clergyman, the Rev. Alexander Dallas. It gave me intense delight then, because it did so much to remove the difficulty I had always before felt in attempting to interpret this chapter. And that feeling continues still. This writer states that the Greek word *αὑτη*, the demonstrative pronoun, in our version translated "*this*," may, with equal propriety, be rendered *that*, or *the same*, and gives examples of places in which it is so rendered in the New Testament. Thus, in Luke 17 : 34, we read: "I tell you, in *that* night," etc., where in the original we have the very word which is here rendered "*this*." And in Matt. 3 : 4, when describing the way in which John the Baptist began his mission, it says: "*The same* John had his raiment of camel's hair," etc. Here again the demonstrative pronoun rendered "*this* generation," in the passage before us, is translated "the *same* John" in the other passage. Now just make this simple alteration in the rendering of this 34th verse; put "*that* generation," or "*the same* generation," instead of "*this* generation;" and consider our Saviour as speaking, not of the generation that *was* living when He delivered this prophecy, but of the generation that *shall be* living when the great sign of which He is speaking shall take place, and it is all plain enough. And thus, the solemn truth here taught is, that when Jerusalem shall cease to be trodden down of the Gentiles, and Israel's great tribulation be brought to a close, the stupendous events here spoken of, with the return of Christ from heaven, the raising of His dead people from their graves, the change and translation of those living, with the overthrow of His enemies, and the setting up of His kingdom in the earth, *will all transpire within the ordinary limits assigned to human life.* The *same* generation which witnesses the *first* act in this drama—so rapidly will the successive scenes follow each other—will witness the *closing* act also.

Such, then, is the teaching of this solemn and instructive chapter.

SPIRITUALISTIC PRETENSIONS.

SPIRITUALISM proposes to supplant and uproot Christianity, and substitute in its place the worship of demons. Among other questions put to the spirits at the *Banner of Light* office, in Boston, and their answer, as published in the *Banner* for April 10th, 1869, is the following:

"*Ques.* Is Spiritualism, as a religion, to supplant Christianity?

"*Ans.* Spiritualism, as a religion, I believe is to supplant Christianity. The era of the Christian religion is passing away, changing. It will lose nothing of its life, nothing of that which the world of mind has need of, but it will part with its dross and become absorbed in the newer and more perfect."

The spirits, through their mediums, are making a most persistent effort to destroy the influence of the Bible and the Christian religion.

We are aware that some think we magnify the present and coming influence of Spiritualism; but we are sure, if they knew all we know about its workings, they would think us quite moderate in what we say about it. The final conflict of principles and doctrines—truth and error, Christ and Belial—we are satisfied will be between all of the true followers of Christ, from every denomination, on one side; while their antagonists will comprise the Spiritualists, embracing the great mass of the people,

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including a host of mere nominal professors of religion, on the other side. It will be a conflict—already begun — between the true and the false, light and darkness, God and the Devil. *Activity* is seen everywhere in the ranks of Satan, while the most of Christ's professed children appear to be asleep. Is it not time to heed the warning to "*watch!*" Are not the "perils" sufficient to keep us awake? Christian soldier, gird on thine armor for the conflict. This is a time when every Christian should be able to give a Bible reason for his hope.

The Bible informs us that "the spirits of devils [demons] working miracles" are to "go forth unto the *kings* of the earth, and of the *whole world*, to gather them to the battle of that great day of God Almighty." (Rev. 16: 14.) The next event, in connection with this work of demons, when they may seem to be successful in their plans, is the coming of Christ. At the time when the people generally will have given up the idea that Christ is ever coming *personally*, he says: "Behold I come as a thief." (Rev. 16:15.) Though warned, as in the days of Noah and Lot, the most of the people will have no more expectation of the personal advent of Jesus, than had the antediluvians of the coming flood, or the Sodomites of their destruction when they gathered about the house of Lot, the night before they were destroyed by fire and brimstone.

Again we say, *awake*, and gird on your armor, and be ready to meet the great foe under all circumstances. Let cowards flee, but let every true child of Jesus be bravely bold for the right, if he stands alone in the conflict. Victory is sure to all true Christian soldiers. But lovers of the world, and those who conform to it and seek its friendship and honors, and chase after its silly, ungodly fashions, must not expect to stand when the hour of trial comes. He who will bow and submit to what is wrong, to secure popularity, is unworthy of eternal life with the pure and the holy, who have denied themselves of "ungodliness and worldly lusts." He who will not bear the cross has no reason to hope for the crown. Said Jesus: "Whosoever doth not bear his cross, and come after me, he *cannot* be my disciple." (Luke 14:27.)

BONAPARTE AND THE PAPACY.

THE Œcumenical Council which is to meet in Rome in December next, will be watched by the powers of Europe with a degree of anxiety that has attached to few conferences in modern times. It is not denied that a prominent part of the work of that Council will be the repeal of that provision in the Roman canon law, under which none but Italians are eligible to the Papacy. The object of the repeal is definitely understood to be to provide for the succession of Cardinal BONAPARTE to the throne of PIUS IX. In the present aspect of European politics, the Roman hierarchy exists only by the will of the French emperor. Hence, the desire of that wily monarch to perpetuate the power of his family by allying them with the Papacy. The ecclesiastical power of the Papacy, sustained by the immense military prowess of France, would form an alliance fatal to the "balance of power" upon which statesmen maintain the peace of Europe depends.

THE PEACE PROSPECTS.

THE rumors of troubles on the Continent of Europe begin to come upon us thick and fast, and those who are best informed distrust Napoleon's professions of a desire for peace, and anticipate a disturbance before the summer shall have passed away. One main fact is evident to every sensible mind—the intensified hatred between France and Prussia. These two great powers are actually at war, so far as preparations for a mighty conflict are concerned. The two countries bristle with bayonets. Their arsenals are packed with ammunition. All over the country their agents may be met with purchasing horses. They stand with braced up muscles and flashing eyes, ready to spring at each other's throats. In such a state of affairs who can say how soon the first blow may be given, and the two enemies be grappling in deadly conflict, and who can place any confidence in expressions of peaceful intentions coming from such sources.

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Editorial.

THE GREAT PYRAMID.

THE GREATEST ARCHITECTURAL WONDER ON EARTH.*

It was in the time of Alexander the Great, more than three hundred years before Christ, that the Greeks began their proverb about "the seven wonders of the world." These were: the Pyramids of Egypt, the walls and hanging gardens of Babylon, the temple of Diana at Ephesus, the statue of the Olympian Jupiter by Phidias, the mausoleum of Halicarnassus, the Colossus of Rhodes, and the Pharos of Alexandria. All these have disappeared except the first—the Pyramids; and of these, all are falling into ruins but one, the chief of them all, the greatest and oldest, known as the Great Pyramid of Gizeh, above Cairo, near the Nile.

It has been only within the past few years that any sort of rational appreciation of this Pyramid has found place in the minds and knowledge of men. Though it is the oldest of the standing works of man, and the largest and loftiest building, so far as we know, that ever existed upon the globe, the world has, until lately, known very little about it. Recent discoveries and verifications concerning it, by John Taylor, C. Piazzi Smyth, St. John Vincent Day, and William Petrie—all within the last ten years—show it to be, at this moment, the most wonderful thing now in existence on the face of the earth, next to the Bible itself.

It is situated on that peculiar isthmus between Africa and Asia, across which lies the great highway of trade from Europe and America to India, China, Australia, and Japan, near where Alexander located the grand commercial depot of the ancient world, and where France is now opening a ship canal, which is to unite the five great divisions of the globe. It stands on the thirtieth parallel of latitude, with an equal amount of terrestrial semi-surface to the north and south of it. Its four sides face the four cardinal points of the compass, with more exactness than can be determined by the compass itself, without the aid of calculation. It is "in the midst of the land of Egypt, and at the border thereof" (Is. 19: 19), midway between the northern and southern Egypt, and on the border of the great desert on the west, and of the fertile plain of the Nile on the east. The solid rock has been cut away to an exact level for its base. It is built of dressed and systematically adjusted limestone; and its most finished parts are of the finest granite, carried from quarries five hundred miles distant. It consists of 70,000,000 cubic feet of built masonry, the stones of which are seldom less than three or four feet thick, seven or eight long, and as many wide. It covers more than twelve acres of surface. Its height is 486 feet, and its circumference 3054 feet. It is a perfect square in its base, the four corners being set in sockets accurately cut into the rock to receive its four foundation stones. It has four equal sides terminating in a point at the top. The whole body of the structure was originally cased with polished marble from Mokattam, though most of this

* The material facts and statements given in this article, we have selected and condensed from several valuable publications, principally from "*Life and Work at the Great Pyramid*," 3 vols., 1867; "*Our Inheritance in the Great Pyramid*," 1864, both by C. Piazzi Smyth, Astronomer-Royal for Scotland, who spent four months at the Great Pyramid, making the most particular and accurate measurements and observations of everything concerning it; and a work called "*The Pyramid and the Bible*," 1868, by a Scotch clergyman, of whom Piazzi Smyth says that he has thoroughly mastered the descriptive literature of the subject. There have been published, recently, several other works on the topic, the best and ablest of them agreeing in their conclusions. We think the subject of sufficient importance for us to refer to it in this way, and shall avail ourselves of an early opportunity to return to it, to give more of the facts that have been brought to light, and of the points at which they touch the Bible, the general interests of mankind, and especially the divine prophecies concerning the latter days (see Is. 19:19 and Jer. 32:20).

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casing has been torn out to build Cairo. The structure is solid masonry throughout. It has but one narrow passage, which pierces it on the north side, directly on the plane of the meridian. The opening is considerably up in the masonry, and runs at an angle pointing outward to the then Pole Star. A branch from this passage leads up to two small chambers in the centre of the solid mass. The solid work is two thousand times more than the space occupied by all the known passages, chambers, or openings in it. The upper chamber has been called the King's, and the lower and smaller the Queen's chamber. One solitary piece of furniture is all that the vast edifice contains, or is ever known to have contained. It was put in when the edifice was in course of construction, and cannot be removed. It is an ark of dark porphyry or granite, a chest or lidless coffer, of exquisite finish, cut in one piece from some one of the Sinaitic mountains.

Hitherto, there has been much wild conjecture in regard to the date at which this mountain of masonry was built. Most persons are familiar with the enormous, but long since exploded figures, in which the French *savans* set forth the dates of the zodiacs and Pyramids of Egypt. But there have been professed Christians, who have done very little better. Chevalier Bunsen, in his work on "Egypt's Place in History," has put down the date of the Great Pyramid as 3280 years before Christ. Brugsch and Lepsius have put it down as between 3100 and 3500 years before Christ. And the Jew, Renan, has recently asserted that the Great Pyramid dates back at least 4500 years before our era. But all these dates are now completely and forever negatived by the Pyramid itself.

Modern astronomy has clearly demonstrated the ongoing of a great siderial cycle, known as the grand year of the Pleiades, or the precessional cycle, consisting of 25,868 solar years. Haliburton has deduced the same from the traditions of very many peoples and tongues. So great a period exceeds, by tens of thousands of years, the entire historic period of our world. There can, therefore, be no uncertainty or confusion in determining the exact date of any given observation of the relative places of the stars which mark this cycle. We know precisely how they stand to-day, as certainly as we can read the indications of the hands on the face of a clock. By calculating backwards, we know with equal certainty how they stood in any year since man was placed upon the earth. And any recorded observation of them, no matter when taken, must, therefore, contain in it the unmistakable evidence of the precise year in which it was made.

Now, it so turns out, that the Great Pyramid memorializes, in the angles of its passages and general astronomical character, a distinct, evident, and accurate observation of the relative places of certain stars which mark this grand cycle, the exact length of which is also given in the diagonals of its base. From these rocky memorials it can, therefore, be definitely ascertained when that observation was taken, and so when the Great Pyramid was built, which was 800 years before Moses, and just 2170 years before the birth of Christ. So remarkable, also, were the relative positions of the stars in this cycle in that year, as to realize a very noticeable fact in the configuration of the heavens.

In the year 2170 B.C., and only then, the Pleiades and the then Pole Star (α Draconis), were, at midnight in October, exactly opposite each other, and both were on the meridian together, one below and the other above the pole. The arrangements of the Pyramid have this state of the heavens built into them, astronomically correct as then existing. Sir John Herschel, thirty years ago, thus fixed upon the date of the Pyramid, as embodied unmistakably in itself; and further knowledge of the Pyramid has now greatly accumulated the evidence to the same effect. The same relative positions of these stars cannot recur, from that time, for 25,868 years, which will be more than 20,000 years hence. And, at the rate of an inch for a year, the number of years in the whole precessional cycle is built into the sum of the two diagonals of the base of this great pillar.

We thus have at least *one* solid and ascertained date in ancient chronology, settled by

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the Great Pyramid, and settled to the everlasting confusion of the atheistic *savans* of France, as well as those professedly Christian writers who have done very little better in their teachings about the fabulous antiquity of Egyptian history and civilization. This, certainly, is something gained, and something of no mean consequence for the confirmation of faith in the Biblical representations of the history of man.

The *mathematical* principles embodied in this wonderful structure are very remarkable. Not only is its base an exact square, but its four sides incline toward its central axis at equal angles of 51 degrees 51 minutes, and 14.3 seconds. Its height is thence to twice its base-breadth, as the diameter to the circumference of a circle; that is to say, the height bears to the four sides of the base the same ratio that the radius bears to the circumference, though it has not been long since modern science first determined this ratio of diameter to circumference. This Great Pyramid thus stands up in its whole shape, a type and memorial of *a squaring of the circle*, performed ages and ages before the question was ever heard of amongst the schools of philosophy or the written records of mathematical investigation.

A hebdomal system also appears in this greatest and oldest of human structures. The mean proportion of the entrance-passage is one-seventh of the mean height of the grand gallery leading to the King's chamber. The side walls of this gallery are marked with seven overlappings of the stones in each. The horizontal passage-way, leading off from the lower entrance-point of the grand gallery and conducting to the Queen's chamber, is, in its entire length, just seven times the distance from a marked section starting from the north wall. This passage, at its southern end, has a step of suddenly increased depth, which is one-seventh of the whole passage—a nobler and higher unit filling out a scale of seven. The Queen's chamber, itself, is seven-sided, like a geometrical figure, or a natural crystallization—four walls, two ceilings, and one floor. Thus there is a passage-way of sevens, to a perfectly finished room of sevens.

The *astronomical* intelligence embodied in this Great Pyramid is equally wonderful. It is not only truly oriented, as above stated; that is, placed with its four sides exactly facing the four quarters of the heavens, but each side of the base of the Pyramid measures 365 cubits—the number of days in the year — with a slight addition in each, of $\frac{1}{144}$th, which, together, makes up for the nearly six hours additional, which in four years require one day to be added, as in "leap year." The Pyramid thus exhibits the precise number of times and parts of a time that the globe turns on its axis during its annual circuit round the sun. Each of these cubits of 25 inches, well ascertained as the sacred cubit of Moses, is a ten-millionth part of the polar semi-axis of the globe. The height of the Pyramid, multiplied by ten to the ninth power, gives the mean distance of the earth from the sun; that is, a little more than 92,000,000 miles, which is almost precisely what astronomers have most recently calculated, and most probably more accurate than our modern science, which still labors under some uncertainty on this point. The daily progress of the globe round the sun, is the grandly even quantity, in decimal arithmetic, of 10^{7+4} of the Pyramid inches. The weight of the Pyramid, upon close calculation, is evenly $\frac{1}{10^{5+3}}$ of the weight of the globe. The situation of the Pyramid on the 30th degree of latitude, and at a height of about 2600 inches above the sea-level, its chief chamber, containing the coffer, gives, by means of two ventilating tubes, the mean temperature of the whole surface of the habitable earth = 68 degrees, Fahrenheit, or one-fifth of the space between the boiling and freezing-points of water, measured from the latter.

The porphyry or granite coffer is equally astonishing, as it stands there in its sublimely secluded and enshrined loneliness. It contains 71,250 cubic Pyramid inches of internal space, a Pyramid inch being equal to one and one-thousandth part of our inch. The mass of its sides and bottom exactly equals its internal space. The height is to the length of two of its adjacent sides as the diameter to the circumference of a circle. The exterior volume

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is double the interior capacity. The volume of the bottom is one-half the volume of its sides and ends. As a whole, it is exactly one-fiftieth of the size of the chamber in which it is placed. The chamber, itself, stands upon the fiftieth course of the masonry of the entire structure. The weight of water to fill the coffer at the Pyramid temperature, being considered one ton of 2500 pounds, each such pound equals five cubic inches of the earth's mean density; so that the coffer's measure of capacity and weight are framed precisely to the mean density and specific gravity of our globe, and corresponds, in its inner contents-measure, to the sacred ark of the Mosaic tabernacle, constructed according to Divine direction.

All this is exceedingly remarkable, and forcibly challenges further attention and investigation. It amply manifests that there is something of importance in that marvellous pillar for mankind to learn—something worthy of being memorialized in a structure so astounding in itself, so providentially preserved for more than 4000 years, and only now, in these last days, unsealed to the inspection and comprehension of men. None of the many pyramids of Egypt have anything in common with it, except their general appearance. All the others are later, and only bungling imitations of this first and greatest. All the others are full of the memorials of idolatry, whilst this Great Pyramid is as free and pure from any such defilement as the Bible itself.

Who built this grand pillar, how it came to be built, what relation it has to the purposes and revelations of God, with what grand message to our generation, and others to succeed, it is freighted;—these, and cognate questions, are of the deepest interest. The most mature and scientific minds of the age are at work upon them, not without promise of valuable results; yea, with results already ascertained, very precious to Christians and to the race.

The year before Christ 2170, was about midway of the period between Noah and Abraham. If the Great Pyramid was built anywhere near that time, as now seems to be proven, then it was in existence during the whole period in which the Bible was in process of being written. If the Book of Job was composed before the time of Moses, it certainly does not date back so much as 800 years before Moses, and it is not pretended that any other book of the Bible was written before Moses. The Great Pyramid has therefore been standing during all the years in which the Sacred Scriptures have been composing. It stood when the Book of Job was written. It was 800 years old when Moses lived. It existed in the time of all Israel's prophets, during the Saviour's sojourn upon earth, when the Apostles and Evangelists wrote, and still exists. And as the greatest of all the "wonders" of the ancient world, so very marked in character, and standing in the near neighborhood in which nearly all the inspired writers lived and wrote, we would naturally expect to find some allusions to it in the Scriptures. We would at any rate think it likely that traces of it would somewhere appear in the imagery and diction of the sacred writings. Is there anything, then, in the Bible, which can fairly and truthfully be resolved into an allusion to the Pyramid?

This is a question of fact which each one can ascertain and answer for himself. For our own part, since the matter has been brought to our attention, we are prepared to say, not only that there are scriptural allusions to the Pyramid, but that some of the most pregnant statements, both of the Old and New Testaments, acquire a beauty and force, when interpreted in the light of the Pyramid idea, which they do not otherwise so strikingly contain.

The Pyramid is characteristically *five-sided*. It has four equal sides above its base, and one constituting its base. A solid model of it would be a five-sided block. Was there any connection between this and the fact that Moses has embodied the "Book of the Law"—the unique, separate, and in itself complete section which begins all written revelation,—in *one* volume of just *five books*, the Pentateuch? It certainly presents a singular coincidence with which to start, that the first erection in the Book of God is a five-sided unity, which the Rabbinical writers call "*the five-fifths of the Law.*" To this is to be added the further fact that the Moral Law, the complete code of universal human

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duty, graven on *two* tables of stone by the Almighty Himself, is divided into just *twice five* precepts—the Ten Commandments.

The Pyramid is characteristically a *five-cornered* structure. It has five corner-stones; four at its base, and one at its summit; the last being vastly the most conspicuous and important. In it all the others were united, and the symmetry of the whole was perfected. From it the entire model of the Pyramid is taken. For it the whole substructure stands. And there is nothing in the building but has its final finish in that top-stone of the corner, which represents all, is the head of all, and by its position in the edifice, necessarily makes its influence felt upon every other stone. It is *the* corner-stone.

Compare this with Job 37 : 4–7. In that passage the allusion to fastenings of the foundations, or, as in the margin, the making of them to sink in sockets prepared for them, is most strikingly realized in the four foundation corners of the Great Pyramid. But, leaving this, what is to be said of the singing together of the morning stars, and the shouting of the sons of God? In spite of all ordinary architectural ideas, the reader involuntarily connects these with the *completion*, not with the *beginning* of the grand structure contemplated. Yet the language is unmistakable, that all this singing and shouting was *at the laying of the corner-stone thereof*. What corner-stone? There is necessarily more than one in a foundation. Which one, then, above another, so conspicuous and pre-eminent, was it, if not the fifth and finishing corner-stone, according to the Pyramidal idea? This realizes the entire conception, with a fulness, naturalness, and beauty which belong to no other known species of architecture. Shall we not therefore believe that the greatest and grandest of all earth's buildings, which was standing at the time, was in view in this grandest of the biblical pictures of the building of the world? It is certainly figurative. The author of the Book of Job knew better than to suppose the earth built upon a plain. In chapter 26 : 7, it is distinctly said, that the earth is *hung upon nothing*. This architectural idea is therefore merely accommodated for more vivid and detailed description. And the same is realized in nothing known to man so entirely as in the Great Pyramid.

Compare, in like manner, Zech. 4 : 7, "Who art thou, O great mountain? Before Zerubbabel thou shalt become a plain"—rectified, straight-lined, angularized into architectural proportions,—"and he shall bring forth *the headstone thereof* with shoutings, crying Grace, grace unto it." Is not this again the Pyramidal idea? What other sort of a fabric is so literally a straight-lined and rectified "great mountain?" What other kind of structure has one particular stone, so pre-eminently "*the headstone*," in which everything is completed to the joy and admiration of the beholders?

Refer, also, to Psalm 108 : 22, 23. "The stone which the builders refused is become the *headstone of the corner;* this is the Lord's doing, and it is marvellous in our eyes." Here is a *corner* above all other corners—a corner-*stone* brought to its place long after the laying of the foundations, and the building of the walls. And yet that stone is *the head* and climax of the entire structure. What is there to fit the description but the Pyramid idea?

So again, in Eph. 2 : 20, Paul compares the Church to an edifice, in which the saints are the stones, "built upon the foundation of the apostles and prophets, Jesus Christ Himself being *the chief corner-stone, in whom all the building*" is "*fitly framed together.*" The headstone in a pyramid includes all the other stones, down to the foundation. All the angles and proportions of the structure are in that one stone. It covers, protects, stands for, and finishes out all the other parts. And this answers to the Apostle's figure, and fills the terms of his description, as nothing else does or can.

The same Pyramidal capstone, before its visible elevation to its place on the topmost corner, may also be identified with Peter's "stone of stumbling and rock of offence," to unbelievers. (1 Pet. 2 : 8.) Such a physically inconvenient five-cornered block, always with one acute angle stuck up in the air, so different from every other stone used in a building, and seemingly so ill-suited to be incorporated into a

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regular wall, forms the exact likeness of that stone which the builders refused; and also of that "on which, whosoever shall fall, shall be broken, but on whomsoever it shall fall [especially if from its high place on the top of the Pyramid], it will grind him to powder." (Matt. 22:24.) Indeed, there is nothing that so completely answers to the image of our blessed Lord, viewed as *the corner-stone*, either in His relation to believers or to unbelievers, as this self-same "headstone of the corner" in the Pyramidal structure. Shall we not, therefore, believe that it is referred to in the passages which so describe Him?

It might be objected, that no such topstone is now at the summit of the Great Pyramid; a large flat surface being found there. But it must be considered that the casing of the structure has been torn away, and that four thousand years have spent their force upon it. The completing capstone was necessarily a part of the casing, which is gone, all but a few stones. That such a capstone belonged to the complete edifice, or was designed to belong to it in the finished plan, it would be silly to dispute. It was the chief thing in the picture. C. Piazzi Smyth is convinced, not only that such a capstone once crowned the Great Pyramid, but that it is yet somewhere in existence, and will be found. He quotes an early mediæval traveller, M. Belon, who says that he saw, in the Valley of Jehosaphat at Jerusalem, the "triangular stone" to which the Saviour referred in Matt. 22:44. Of course this is of little account, and proves nothing to the point before us. But the showing of a relic in Palestine, described in the usual method of a Pyramid, and directly connected with the passage cited, harmonizes with the doctrine that the Pyramid idea is inwoven with scriptural diction. It also suggests the existence of some point of connection between the sacred people and the Great Pyramid, as well as favors the suspicion that the model and capstone of it, so often used as a simile for the highest scriptural purposes, may yet be discovered, hid away in some place at present secluded from the observation of mankind. Be that as it may, what the Psalmist says of the more spiritual truths relating to the corner-stone of human salvation, may also be applied, with equal propriety, to the more material image under which it was prophetically presented to him, namely, that "*It is marvellous in our eyes.*"

WORDS TO FAITHFUL WATCHERS.

To the few earnest watchers scattered abroad through Christendom: Greeting. Ye members of Christ's body, grace be to you, and peace from Him which is, and which was, and which is to come; the glorious Pantocrat, our Head, our Lord, our King, and our God! Let us commune together a little concerning our hopes of His coming.

I. Some Heart-questionings.

He has not come yet. Should any one ask us, Who? the answer is, The Lord from Heaven. To some it is a sad reflection that He has not come ere this.

Will He come at all? Is not such an expectation a wild delusion;—at best harmless, but still a delusion? The Sacred Word settles this question. "This same Jesus which is taken up from you into heaven, will so come, in like manner as ye have seen Him go into heaven." (Acts 1:11.) "I will come again, and receive you unto myself; that where I am, there ye may be also." (John 14:3.) "After a long time, the Lord of those servants cometh." (Matt. 14:19.)

Is it right to be on the watch for Him, in contradistinction to a mere belief that He is coming some time or other? In answer to this, the Church sneers, or is silent. But what is the divine dictum? Jesus says: "Be like men that wait for their Lord." (Luke 12:36.) They tell us that our Lord is "death." We know better. We know well who it is that bought us. Jesus tells us, "Watch." (Mark 13:35.) Jesus says, "Be ready." (Luke 12:40.) Jesus says, "Blessed are *those* servants whom the Lord, when He cometh, shall find watching." (Luke 12:37.) Strange! One would think it a matter of course that He being absent, and intending to return, they would be expecting Him. But it seems not!

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Again we read: "Hope entirely" (Greek ἐλεως, *i. e.*, steadily, singly, absolutely, completely, *altogether*, as your grand object and aim), "for the grace brought unto you in the apocalypse" (unveiling, disclosing), "of Jesus Christ." Now when the Holy Ghost thus tells us to (as we would say in our English idiom), "set all our hopes" on the coming of Jesus, objections are impotent—lighter than chaff—less than nothing—vanity.

Were it possible for anybody to be yet in doubt respecting his duty, the following would settle it. "The grace of God teaches us to live, receiving and earnestly awaiting that happy hope and manifestation of the glory of our great Saviour and God Jesus Christ." (Titus 2:12, 13.) And "We" (Christians) "are earnestly expecting out of heaven the Lord Jesus Christ." (Phil. 3:20.)

Has God fixed a time for the Saviour's reappearing, or will the period of His return be governed by circumstances? An examination of the inspired record, whence alone we can draw any positive information on such a subject, shows that in His past dealings with the children of men, God has had fixed seasons; indeed, He has frequently announced beforehand the precise time. The departure of the children of Israel from Egypt took place "on the self-same day" before pointed out; and as soon as the predicted 120 years had expired, the flood set in. It was when the sceptre had departed from Judah (according to the previous announcement), that the Saviour appeared on earth. The captivity in Babylon lasted just 70 years, as the Lord had spoken.

But we are not left to draw our conclusions from analogy alone. We have positive statements respecting the precise span of time, in days, weeks, or years, that will intervene between the giving of the prophecy, and events intimately connected with the Lord's coming and kingdom; for the restoration of the Jews, to which more especially these numbers and dates refer, will (we know positively), be preceded by the personal presence of Him, even the Messiah, who is to sit upon the throne of David. There is a definite answer given to the question of the Holy One, How long? In reply to it, Daniel was informed that there would be 2300 evening mornings. So, also, Gabriel, when sent forth expressly in order to give Daniel understanding, told him that seventy "sevens" were determined upon the Jews and the holy city. No one denies these things. All can read the record.

Is it possible for us proximately to know the time? The reply is, that there can be no doubt of it. The very first vision in Daniel, that of Nebuchadnezzar, points out that the setting up of the kingdom of heaven will be preceded by four world-powers, the last of which is the Roman. The first three have come and gone, and the Roman power is now in existence, in a modified form. It has existed for the last 1800 years and more. And, we may add, there can be little doubt that it will shortly reassume, to a large extent, under a confederation of ten kings, with one imperial head, its ancient shape.

Our Lord also informs us that the end of the age will be preceded by the general preaching of the Gospel for a witness; and the revival of missions is one of the marked features of our times. It is also a plain and indisputable inference from holy writ, that there will be, just before the coming of the Lord, a partial regathering of the Jews in the Holy Land. Their present condition, in such marked contrast with that of the past centuries, is an unerring index of their proximate return; and more especially so in connection with the drift of public opinion, and the political necessities of the day.

We have, also, in the Sacred Scriptures, detailed statements of the moral condition of the world, and of the tone and fate of the outward church immediately preceding the end.

And, lastly, specific phenomena are pointed out to us; either new in themselves (as in 1 Tim. 4:1–3 and 2 Thess. 2:3–10), or else marked intensifications of former judgments, such as wars, pestilences, famines, earthquakes, and appearances in the sky. Concerning these things the Lord, in the most positive and unequivocal manner, tells us that when they transpire, we may know that His coming is near.

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We are also told, in repeated passages, that the information vouchsafed us on this subject is such that, if we take heed to it, we cannot be taken by surprise.

It may be, too, that still more precise information has been given us, if we are sufficiently interested, attentive, and studious to perceive it, and sufficiently discerning to make ourselves masters of it. Without insisting on this point we would direct attention to the numerous types which God in His wisdom has arranged. The precision with which, in past events, the antitypes of some have corresponded, certainly gives a well-grounded reason for believing that there may be, and will be, a similarly exact correspondence in future antitypes. In 2 Pet. 3 : 8, it is said : "Beloved, let not this one thing escape you, that one day is with the Lord as a thousand years, and a thousand years as one day." The phrase used seems to imply that here is something that does not appear on the surface, but which by close scrutiny may be discovered. The words used (λανθανετω ὑμας) correspond precisely with the Latin phrase "latere aliquem," which scholars will understand, and from which word, latere, we derive the term, "*latent*." And the sense of the Church, in its earliest and purest days, always was, that a parallel is here pointed out between the seven days of creation, and the duration of the present mundane condition.

Were any doubt remaining respecting the possibility of our knowing the proximate time, it would be removed by the words of our Lord, which are decisive on this point; for He says: "When ye shall see these things come to pass, *know* that it is nigh—even at the doors." (Mark 13 : 29.)

II. Cautions about Definite Time.

It is an intensely interesting and important question, *Can we ascertain the definite time of the Lord's return?* And this involves the other question, Is His coming imminent? although, indeed, we might know that it is imminent, without being able to discover the very day.

We have thought it would be well to print a few thoughts on this subject for the sake of some earnest watchers, who, perhaps, have been disappointed in the hope of welcoming our adorable Saviour before now; and who, in view of the thickening and plain signs of the times, feeling weary and fainting in their minds, may have been tempted by our enemy to adopt the unhappy language of one of old, and say: "Why should I wait for the Lord any longer?" Not that such dear brethren could ever leave off loving Him, or let go their faith in His appearing; but still, becoming perplexed in their minds, they may have been led to believe that it is impossible to ascertain anything definite respecting the comparative nearness of His coming. And thus, yielding to the current unbelief in the Church on this point—for the world does not even know Him, much less love Him—they might be found unexpectant, and so be left behind to endure those things which the always watching and praying ones have a promise of being counted worthy to escape.

In a matter like this, dogmatism would be particularly out of place. Even if we thought we could discover in holy writ, the very day pointed out, we would not, at this stage, venture to do more than to give a modest opinion. However, the fact that many who thought they had made the discovery, proved to have been mistaken, of itself militates nothing against the legitimacy of the inquiry. Those more recent failures only prove the propriety of that extreme caution on this point, which we have always inculcated in this serial. The lapse of time will throw a clearer light on things that to previous students were obscure; just in the same way as, in the *final* denouement, *all* difficulties must vanish. Still the question remains: Has the Lord spoken on *this* point? Has He recorded statements, from which a clear inference can be made respecting the precise time?

A careful and reverent reader of the Holy Scriptures easily perceives that it was the will of the Lord that His people in all ages should be left in an expectant attitude, uncertain but what He might return in the existing generation. The object plainly was to induce them to lead such a holy life, and have such aspira-

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tions, and corresponding preparations, for higher degrees of glory, as nothing but such an expectation should excite. He tells us so, indeed. For it is written: "*Every one* that hath *this* hope" (of being like Him at His *appearing*) "*purifieth* himself, even as He is pure." (1 John 3:3.) That is, he aims at the Divine model. Now in order to keep alive this hope, it is necessary to be "waiting for the Son of God from heaven" (1 Thess. 1:10), and in order to an intelligent and expectant waiting, there must always seem to be a possibility, and perhaps even a probability in the apprehension of the believer, of the Lord's instant coming. At the same time it is evident that delay could not be intended to discourage this feeling; rather, in the nature of the case, each successive year would intensify it. Our Lord has made a fearful statement of the consequences that will ensue, in the case of those servants who are induced by the disappointment of previous expectations, as well as by other causes, to say that He delays His coming. And, moreover, it is apparent on but a little reflection, that the time must come at last when the proof will be absolute. Infinite wisdom and love so arranged the matter as to leave room in all past time for such a waiting, without making statements which in any way were calculated to mislead, or compromise divine truth.

On these general grounds, a present expectation in our day, too, would be warranted.

Yet it is natural and reasonable that as the time of the end approaches, knowledge on this great subject will increase, growing out of the development of events; and also that more light will be specially vouchsafed from above to guide inquirers who have Daniel's heart and feelings. What! should not the Lord give an intimation to His own? With reverence be it said, this would not be like Him. Even of Abraham, though not immediately concerned, the Lord said: "Shall I hide from Abraham that thing which I do?" (Gen. 18:17.) The Scripture says, too: "Surely the Lord God will do nothing, but He revealeth His secret unto His servants the prophets." (Amos 3:7.) And there is a special promise given concerning the clearer understanding of the prophetic word in the last times, for we read (Dan. 12:9, 10), "The words are closed up and sealed till the time of the end: the wise shall understand."

Therefore we need not hesitate to assume that if we really stand on the verge of the close of the present dispensation, we have a clearer insight than the saints who preceded us.

III. What is Certain.

In pursuing our investigations, we must distinguish between what is certain and what is only probable and unascertained.

From the declarations of Scripture, it is certain that *the coming of Jesus is premillennial.* That is, there will be a universal prevalence of righteousness; but the coming of Jesus will precede it. They do but dream, who fancy that present ecclesiastical instrumentalities will convert the world. This fact lies on the surface, and has been abundantly proved in these pages. Further, the wickedness of the time immediately preceding the advent will be great, and will exceed that of any previous period. Also, there will be a form of godliness, without the power thereof. And it may be clearly inferred that the Christian Church, in its outward form and expression, will share the same fate of the Jewish or patriarchal. "If *salt* have lost its savor, wherewith shall *it* be salted?" "I will spue thee out of my mouth."

It is also plain that there will be several stages in the advent, and a *gradual* development of God's purposes, as on previous occasions in His dealings with the children of men. The day of judgment is not a period of twenty-four hours, but a period of rule exercised by the Lord and His saints, which may cover a thousand years. All these things have heretofore been pointed out in these pages, and we need not now repeat them.

The distinction, likewise, between the Lord's *parousia* and his *epiphany*, is clearly marked in the Greek Testament. He is secretly present in our neighborhood, and His saints are gathered to Him, *before* He is manifested, visibly, and gloriously, and fearfully to the world. We have also shown the strong reasons for believing that whilst the saints will all be removed from the earth prior to the public appearing,

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they will not be all taken simultaneously, but in separate companies, according to their degree of expectancy and preparedness. To the careful student of the prophetic word, these positions appear impregnable. Indeed, the proof is of such a nature that, while we love and honor our dissenting brethren, we are convinced that they have not fully and fairly examined the subject, though they may fancy and persuade themselves that they have done so.

When we search the Sacred Word to see what is revealed concerning the precise time of the advent, we meet, first of all, with apparent contradictions. We need hardly stop to say that there can be no real contradictions in Holy Writ. They are only apparent. It is only in our apprehension of the Scriptures that these contradictions lie.

Moreover, it is well to remember that, whatever apparent contradictions we may meet with, they cannot exceed those which were such a stumbling-block to the disciples in the days of our Lord's first advent. Who could be surprised if their hopes of the kingdom, as connected with the prophet of Nazareth, died with him? And, in the Sacred Oracles, what did they find? A root out of a dry ground—no beauty that we should desire Him—a Man of sorrows—cut off out of the land of the living. (Is. 53.) How could these things be true of one of whom it was written: "Gird thy sword upon thy thigh, O Most Mighty: God hath anointed thee with the oil of gladness above thy fellows." (Ps. 45.) And: "In his days shall the righteous flourish. He shall have dominion from sea to sea; yea, all kings shall fall down before him; all nations shall serve him." That the disciples were inexcusable for their dulness, is plain from our Lord's words: "O fools, and slow of heart to believe all that the prophets have written." It was preconceived opinion that perverted their judgment—the notions they had imbibed from the teaching of youth. And let this be a warning to us not to say that anything announced by the Holy Ghost cannot be, because, forsooth, it seems to us strange and unlikely. Let God speak, and we will hear.

Let us look at some of these apparent contradictions, and, perhaps, our judgment may be thereby assisted in forming an opinion respecting the possibility of ascertaining the definite time.

We read that the sign of the Son of Man will appear in heaven, and that He will send forth His angels with great sound of a trumpet. We are told that the virgins, both wise and foolish, will go out to meet the bridegroom. (Matt. 25.) We find a description of Antichrist enthroned as God. (2 Thess. 2.) We find that many will be beheaded by him. (Rev. 20:4; 13:15.) We find the sun and moon darkened, and various other declarations, showing that the appearing of the Lord will be ushered in with the utmost pomp, fearfulness, and magnificence.

But, on the other hand, we read that our Lord says: "Ye know not when the time is." "The day of the Lord shall so come, as a thief in the night." "Behold, I come as a thief," etc. Now, if it be true that our Lord's advent is public and yet secret, is secret and yet public, there must be a secret stage that precedes the public transaction. Thus much has heretofore already been plainly seen.

But, we would ask: May we not go a step farther? May it not be true that there is a difference both as regards the saints themselves, and their knowledge of the time?

If we attentively consider the inspired delineation of coming events, we perceive it is impossible but that the church will be fully awake and informed before the Great Tribulation; although, indeed (as has been shown in a previous article), some, even then, will hesitate, like Lot's wife, and be "left" to enter it,—living pillars among the moral wreck, and still "salt" among corruption. The confederation of the ten kings within the limits of the old Roman earth, and the covenant made with the Jews, will, with unerring certainty, we submit, point out to Christians their exact location on the prophetic chart of time. For what do we find? We find the virgins (that is, the church,) consisting of both wise and foolish, going out to meet the bridegroom; which proves that they now understand the times. And, *after that*, a

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considerable interval; during which, while the bridegroom *tarries*, they grow sleepy, though by no means relinquishing their waiting attitude. There can be little doubt that the wise virgins are taken *before* the Great Tribulation begins; for though *they* are not the bride, it is in his capacity as *bridegroom* that he receives them.

If we now inquire what is the cause of the going forth of the virgins, or the waking up of the church, we find it in the sudden and unexpected *translation of the eagles*;—those first ready and expectant saints, of whom we have spoken in a former article. For Matt. 25 : 1 tells us that "then," after the eagles are taken, the virgins will go forth. This rapture of the eagles will have been a demonstration indeed; a demonstration that the advent is premillennial, and that the Sacred Scriptures mean just what they say. Then will the modern "spiritualizing" appear in its true light, as folly; we had almost said wickedness.

But where the church needs such a demonstration—where no less will answer—there cannot be an expectancy and consecration sufficient for a share in the superior blessing.

IV. Date of First Translation a Secret.

If we ask whether the Sacred Scriptures give us anything to guide us respecting the precise time of this initial event? we can only say, that, with our present light, we have failed to see that they do; and it does not seem likely that even the *year* in which this great event will occur can ever be ascertained beforehand with certainty. Indeed, we think that uncertainty, as to the absolute time, seems an integral part of that very condition by virtue of which the prior rapture of the eagles take place. Hence, it seems that neither the day nor the hour of their removal will be known. But, immediately afterwards, in all probability, the interdiction will be removed, and the ancient conflict between Satan and God be renewed, and accompanied with great supernatural demonstrations. In Matt. 24 : 24, we are informed that great miracles of evil will be wrought. And in the height of the crisis and the culmination of the contest between light and darkness, God and Satan, and before the harvest of the earth is reaped, an angel will fly through the midst of heaven, saying with a loud voice: "The hour of God's judgment is come."

Nevertheless, since the Old Testament histories are typical of the matters of the kingdom, and since all the numerous types and shadows have a strictly corresponding antitype and reality, it seems to us probable that there is a type somewhere, too, of the Eagle Translation: it might not, however, throw any light upon the time. In Enoch, we have a memorable case, which is, undoubtedly, typical. But as there are, in all probability, a number of successive translations, Enoch's translation may, after all, not be typical of the rapture of the eagles, specifically, but, rather of that large body of the general church symbolized by "the wise virgins;" or, perhaps, of both as a class, and of others who might, in a similar manner, be removed from the earth by a sudden and *mysterious* disappearance.

For it must not be forgotten, that though the wise virgins do not symbolize the bride, they go in to the marriage; from which exalted privilege the foolish, for want of instant readiness, are excluded. However, it should not be overlooked, that it is only as bridegroom that he knows them not.

Enoch was "taken" 669 years before the flood; for Methusaleh died in the year of the flood, and he was 300 years old when his father was translated. Perhaps these years symbolize the number of days intervening between the translation of the wise virgins, and the beginning of the Great Tribulation, corresponding to the flood. The translation of Elijah, we suppose, symbolizes the visible removal of a large body of saints subsequently, during or after the Great Tribulation.

When we look at other probable types, we think mainly of four: Noah's being shut into the ark seven days before the flood began; the seven days' consecration of the priests (Lev. 8, and Ex. 29 : 35); the two wave-loaves at Pentecost; and the taking of Esther to the house of the king. To these might possibly be added one or two others. The first two seem strongly to foreshadow a removal into the presence of

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the Son of Man seven years before the close of the dispensation. The feast of Pentecost strikes us with peculiar force; it, likewise, is just seven weeks after the Passover. However, perhaps *its* antitype is in the very presence of the Lord in heaven; when all those who are, "a kind of first fruits of his creatures" (James 1:18), shall have been gathered in; an earnest of the mighty, predicted, eternal harvest, when He who poured out his soul unto death shall see of the travail of his soul, and be satisfied.

Of the recorded wonders, wars of the Lord, giants, etc., of ancient days (on which a part of heathen mythology is traditionally based), it is incredulous; but the pregnant future, as foreshadowed in the Sacred Scriptures, teems with greater wonders; for the destiny of the elect is, to be purified unto Jesus, a *peculiar* people, zealous (in eternity) of good works. For, said Jesus, "Verily, verily, he that believeth on me, the works that I do shall he do also; and *greater* works than these shall he do; because I go unto my Father." (John 14:12.) He also uttered the weighty saying: "The Father loveth the Son, and showeth him all things that himself doeth; and He will show him greater works than these; that ye may marvel. The Son quickeneth whom He will." (John 5:20–21.)

But the most significant adumbration of all seems to us to be the transfer of Esther to the king's palace. The whole wonderful book of Esther is a most marvellous type of the bride. Esther was brought into the king's palace in the tenth month, which is the month Tebeth; that is to say (according to the best insight of the writer), in the month of January. We have often pondered deeply whether this most magnificent transfer has reference to the translation, or to the marriage of the Lamb—a marriage which is a literal one. (Rev. 19:7–9.) Our judgment inclines to the latter. For the marriage is just before the descent of the Lord with all his saints; by which time the day (reign) of the Lord (if we read Daniel and the types aright), will have already lasted seven years; and it was in the seventh year of Ahasuerus's reign that Esther was taken into his house royal.

We need hardly say, that we wish to avoid with the utmost care, every appearance of dogmatism in the views and conjectures expressed; that is, where they are only inferences drawn from earnest study; for there are things settled by a "Thus saith the Lord," in which no divergence of opinion can be allowed. But such light as we have we are willing to impart, and can truly say that we are ever anxious to learn the smallest portion of divine truth, from whatever quarter it may come.

On the whole, then, we conclude we are entirely at a loss to find any guide to definite time as to the removal of the Eagle saints. Therefore, it seems to us that nothing remains but an attitude of earnest, eager, instant, expectancy and readiness.

V. The Time Draweth Nigh.

In the ground of our souls is a conviction that the time when the doors of the pavilion in the secret of Jesus' presence will open to receive and close in, those who, like Paul, are striving for the "prize," *is imminent.* Therefore, be not moved from *the hope* of the Gospel. O greatly beloved, be strong; yea, be strong! Soon, in the chambers prepared, ye shall be hidden from the present strife of tongues. (Psalm 31:20.) Let all who will, say: "My Lord delayeth his coming;" let not our souls come unto their secret; unto their assembly, mine honor, be not thou united!

We see no reason to doubt the substantial truth of what we have hitherto been permitted to testify on this subject. The last signs and the prophetic periods, in their minor foreshadowing fulfilment, seem to be appearing and running out before our eyes. What remains but the grand and literal fulfilment? If there is a comparative lull in the late wonderful and general commotions, is it not indicated in the words: "When they shall say peace and safety, etc.?" Is it not the stillness of the twilight preceding the "first watch" of the night? If the keenness of expectation of decisive events has somewhat subsided, both among pre- and post-millennial Christians, does not this point, in the case of believers too, to the words: "In such an hour as ye think not" (Matt. 24:44), and to these: "As a *snare* (Luke 21:35) shall it come on *all* them that dwell on the face of the whole earth."

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And observe that this is just after the declaration: "See and know of your own selves, that summer is now nigh at hand;" and "Then lift up your heads, for your redemption draweth nigh:" verses 30 and 28. In close succession we have had wars and rumors of wars; nation rising against nation, and kingdom against kingdom; famines and pestilences; and lastly, as indicated by our Lord, earthquakes in divers places (Matt. 24:6–7); and latterly, more or less of them simultaneously. There is beginning to be on earth perplexity, and distress of nations, and men's hearts failing them for fear, and for looking after those things which are coming on the earth. (Luke 21:26.) We see the beginning of what is predicted in 1 Tim. 4:1–3, and Rev. 16:13–14. These seducing spirits are developing their designs more and more. We see ungodliness increasing, and in a fair way to attain, before long, antediluvian proportions. We see a degenerate and lukewarm church fraternizing and commingling with the world. We see it no longer enduring sound doctrine, particularly on prophetic subjects; and practically and largely too, on the fundamental truths of the fall and redemption. We see knowledge increasing, and men running to and fro. Nor is this less remarkable with regard to those prophetic truths to which the prediction of the increase of knowledge and activity properly relates.

E. E. R.

FREEDOM.

"If the Son therefore shall make you free, ye shall be free indeed."—JOHN 8:36.

THE love of liberty is by nature implanted within the breasts of the greater portion of mankind. Unnumbered wars have been waged, and unnumbered crimes committed in all ages, to attain liberty or to retain it in possession. Many nations, however, have in all periods of the world groaned beneath the yoke of cruel bondage, because they, from infancy, were educated to reverence and fear the established powers, believing them to be, as indeed they were, "*ordained of God.*" Such nations have, in some instances, by gradual steps and progressive legislation, advanced to the possession of civil or religious freedom, and, by their own inherent strength, through an influx of light. Such progression is seldom unaccompanied by internal revolution and great convulsions of the body politic. Other nations have been led to the attainment of comparative freedom, only by the extraneous pressure of foreign war, overthrowing the tyranny of ages, and infusing the desire for liberal institutions and enlightened government. It cannot be denied that the ancient despotisms, the strongholds of civil and ecclesiastical tyranny, are being universally shaken, and that a freedom of thought and action is to-day enjoyed on soil where, of old, the ignorance of superstition ruled, and the will of the oppressor was paramount. It is now become the object of legislation to confer liberty on the physical man by breaking the yokes of ancient bondage, to impart liberty of thought and utterance to the man of mind, through the gifts of free speech and an untrammelled press; and religious toleration is now extended where once the bigotry of priestcraft triumphed and ecclesiastical bondage was endured. But although this is PROGRESS, and although the interests of Christ may prosper in their degree by this extension of liberty, still it neither is, nor can become progress Godward and heavenward, while, as it ever was, "the carnal mind is enmity against God," and while "they that are in the flesh *cannot* please God." Satan is still "the god of this world," and the extension of liberty can only modify, but not arrest his operations. Still less can it destroy his power for evil. Adversity is not unfavorable to the development of spiritual energy and the perfecting of a Christian life. Were all men regenerate, universal liberty would indeed be beneficial, and exist spontaneously, but the masses of mankind are, as ever, in the darkness of unbelief, and the ancient evils have only assumed new forms. In the domain of letters, while Bibles and tracts are translated into all languages and industriously circulated, the field is equally open to the propagation and dissemination of that worldly and infidel literature, which has so greatly modified, in late

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years, the standard of Gospel holiness, and has introduced a laxity of doctrine which must eventually prove pernicious in the extreme. Spiritual liberty is now degenerated into a license to become an Infidel, a Mormon, or a Pagan; these systems of error and wickedness being protected by law in the land in which we are now living. It is thus manifest, that mankind will never attain true freedom by political reforms, nor by the diffusion of any principles that are of human origin; but while the law is immutable, that compels a corrupt tree to bring forth evil fruit, even so long will the fruits of the unrenewed mind, although possessing exterior excellence, still embody the latent evil, and contain within themselves the elements of their own dissolution. It is the glory of Christianity that it is adapted to the necessities of all classes, and that, like its Author, it is self-existent, not dependent on the favor of human governments for its life, nor receiving its perfection of development through external prosperity. Christ chose His apostles from an inferior social grade, that it might be manifest that "the excellency of the power is of God, and not of us." The liberty which the Gospel reveals, demands our attention, and we perceive by the text that it is not attained by any power of our own, but is the gift of Christ.

We observe first, that it is not *political* freedom. The voice of the Spirit is on this point decisive. Writing to the Church in Rome, the stronghold of Pagan authority, Paul, speaking by the Holy Ghost, enjoins implicit subjection to imperial rule, and commands the payment of tribute, because "they are God's ministers." From Rom. 13, we learn that it is not the mind of God that the Church should for a moment contemplate the overthrow of any secular power or resist the authority of the civil magistrate. Peter, also, explicitly commands subjection to established authority. (1 Pet. 2.) This subjection enjoined, is a prohibition to bear arms against the reigning prince, and a command to render all obedience and service, which does not involve disloyalty to Christ. When disloyalty to Christ was enjoined, to suffer *with* Christ was the Christian's privilege. Our Lord himself paid tribute to Cæsar, and did not emancipate his own country from the Roman yoke. The same law of subjection is enforced by the Divine Spirit as authoritative in *all* the social relations. The Church, "which is not of the world, even as He was not of the world," should walk in the light of God's commands.

Again, it is not *religious* freedom, in the commonly accepted sense of the expression, that our Saviour bestows. It is by no means the mind of God that every man should worship Him according to the dictates of his individual conscience. An unenlightened conscience is but a poor exponent of the mind of God, and but a sorry representative of that "Spirit of Truth," whose office it is to "guide into all truth." We may not think as we please concerning the inspired utterances of revelation. The Bible declares explicitly, that "the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him." He only will be judged in the light that conscience alone bestows, to whom conscience alone was given. The Gospel "brings into captivity every thought to the obedience of Christ." This condition of mind is remote from the popular conception of religious liberty. The complete subjection of the individual will to the revealed will of God, and the continued acknowledgment of our own inability to accomplish aught in our own strength, or to know aught in our own wisdom; *these* are elementary parts of that "glorious liberty" unto which the children of God are called. Thirdly, it is not liberty to "continue in sin that grace may abound." The name and the office of Christ proclaim salvation *from* sin. Are there not multitudes who vainly suppose they have discovered a way to unite the service of Christ with the love of mammon? But, a spiritual resurrection, whereby we "walk in newness of life," must be preceded by the crucifixion of "our old man, that the body of sin may be destroyed." We must experience the death of nature, ere we can live the life of God. While the Apostle declares that "they that are in the flesh cannot please God," he hesitates not to assert that the children of God "are not in the flesh but in the Spirit, if so be that the Spirit of God dwell in

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them." We must become the slaves of Jesus Christ, in order to acquire perfect freedom. "Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are *not your own?* For ye are *bought with a price.*" The *intellectual* part in man does not escape the crucifixion to which the flesh must be subjected in all who would lead a divine life. It is also "of the earth, earthy." "As the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." "I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent." The multitudes who find the Scriptures filled with irreconcilable contradictions, know not this. Attempting with the unassisted powers of an unregenerate mind, to grasp the revelations of infinite wisdom and eternal truth, they stumble and fall, for they possess not the enlightening power of the Spirit of God.

Nor must it be supposed that reason and faith are antagonistic. It is in accordance with sound reason that the creature should *believe* whatever the Creator may reveal. If faith be made subservient to reason, if we believe no more than we are able to comprehend, we must, of necessity, reject the miraculous narratives of the Bible. Pursuing this path, we soon land in infidelity. Thus, Christ bestows no liberty, either to think or to do as we please.

What then is true freedom? Its nature is spiritual and not carnal, for it enables us to "worship God in the spirit, to rejoice in Christ Jesus, and put no confidence in the flesh." It exempts us from all bondage to ceremonial observance, whether Jewish or Papal. On this head its utterance is: "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled with the yoke of bondage." Again: "Let no man judge you in meat or in drink, or in respect of an holy day, or of the new moon, or of the Sabbath." And if the ancient ceremonies, instituted by God himself, are no longer binding, how little regard do we owe the modern inventions which some have devised?

Secondly, we are free from all observance of the moral law, as a covenant of works, as a means to justification before God. For "the law worketh wrath;" and "if righteousness came by the law, then Christ is dead in vain." "Therefore we conclude that a man is justified by faith without the works of the law." Accepting Christ, therefore, as the end of the law, whether ceremonial or moral, and being justified by faith in His blood as the propitiation for our sins, we assume a position which enables the Divine Spirit, "Christ in us," to impart the true freedom, which is,

Thirdly, deliverance from the *power* of sin. It is evident that this is a divine and supernatural gift. It is no less than the impartment of a new and divine nature; the *old* having been proved by the workings of the law to be utterly without power to love or obey God. Is it an idle question that the Apostle addresses to the Corinthian Church, when he inquires, "Know ye not your own selves how that JESUS CHRIST is in you?" If not, can we doubt that we may realize the fulfilment of the promise that "sin shall not have dominion over us?" The work is Christ's, and the glory also His.

We can only glance at a few of the results which flow from the possession of this freedom. First. The *appetites* are subjected; the flesh being no longer the master but the servant of the soul. What a glorious liberty is this! The exclamation no longer is: "O wretched man that I am! who shall deliver me from this body of death?" for "the law of the spirit of life in Christ Jesus hath made free from the law of sin and death" in the members. No longer the slave to divers lusts, the body is now become a "temple of the Holy Ghost." Again, the *mind*, with its vain imaginations and desires, is no longer alienated from God, for "every thought is brought into captivity to the obedience of Christ." Christ reigns over the kingdom of mind, as over the powers and capacities of the physical man. The soul is emancipated. We no longer "fulfil the desires of the flesh and of the mind," but possess "the mind of Christ." Hereby we discern the vanity of all earthly wisdom, and the transitory nature of all human attainments. Thus the WILL,

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which expresses the desires and tendencies of the mind, is wholly subjected to the will divine. Being made partakers of His nature, to fulfil the will of God is all that we desire; for the creatures have lost their power over us. The affections also participate in the freedom that Christ imparts. They are centred in God. "*Love* is the fulfilling of the law;" and to love God supremely, supposes the affections emancipated from all selfish tendencies; as God accepts not a divided heart. The natural affections must not conflict with the love we owe to God. All natural ties, all material wealth, yea, ourselves also, with all our powers and capacities, must be placed at the disposal of Christ, ere we can receive the freedom that He alone can bestow. It is on this ground that the battle is fought and victory achieved. Until the HEART is the Lord's; until the "affections are set on things above, and not on things on the earth," Satan will triumph; the appetites clamor; the mind rebel. Christ entering, ejects the creatures from the temple of the soul, as of old He drove the exchangers from His temple at Jerusalem.

The soul being freed, we regard not the honor that comes from man, but love the praise of God. "That which is highly esteemed among men, is abomination in the sight of God." The ambitions of the "sons of God," like their affections, are heavenly. "The fear of man that bringeth a snare," is also overcome. We shall be faithful, fearing neither censure, ridicule, nor persecution. The desire for wealth is eradicated; for "they that *will* be rich, fall into temptation and a snare." Again, this condition of freedom gives victory over the world: "for all that is in the world, the lust of the flesh, the lust of the eyes, and the pride of life, is not of the Father." The new and divine nature begotten of the Holy Ghost, has no affinity with these things. The *necessities* of the body truly must be met, but the affections themselves are spiritual, and no longer subjected to the control of the senses. Christ also frees us from all political bias and entanglement. How can he who has been illuminated to discern how impossible it is for the natural man to please God, expect aught but failure and disappointment as the ultimate fruits of human legislation? Can any one dream that either of the great parties representing the political world impersonates practical Christianity?

This freedom may be attained and enjoyed in any station. It may grace the kingly throne, or abide with the prisoner in his dungeon. "Art thou called being a slave? Care not for it." Paul himself was a prisoner, and wore a chain.

How circumscribed and unscriptural are the opinions of those who teach that Christ came to impart civil liberty or physical freedom. It is the HEART that He emancipates from the thraldom of sin. The external condition may assist or may retard the operations of the Divine Spirit, but cannot prevent the work of regeneration; therefore subjection to the established power, be it despotic or republican, is everywhere enjoined in the New Testament Scriptures as the duty of the Church. This state of freedom we have considered is achieved and retained only in the performance of every known obligation, and in the practice of unfaltering self-denial. "They that are Christ's have crucified the flesh, with the affections and lusts." The physical earth must await the *personal* return of our Saviour, ere it can rejoice in the removal of the curse, and "deliverance from the bondage of corruption." The same holds true with us, as it regards the renovation of the body. But the soul of man has not to wait. The transforming power of the Spirit we may to-day begin to experience. While we await the Saviour's return, let us "walk in the light," rejoicing in "the glorious liberty of the children of God."

Humility is an essential element of this divine freedom, for it cannot coexist with pride. "The garment of praise" will clothe the soul, for the new nature is imparted that we may declare His power and glory, "who hath called us out of darkness into His marvellous light." But "who is sufficient for these things?"

W. R. P.

"BE ye also ready; for in such an hour as ye think not the Son of man cometh."

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Special Contributions.

THE FIRST PROMISE.

Is it Gen. 3 : 15?

The prevalent, almost universal opinion is, that the first intimation the Scriptures reveal of the Messiah, or of a Deliverer from the curse following the sin of our first parents, is the assurance of Gen. 3 : 15: "*And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head and thou shalt bruise his heel.*"

This opinion is entertained as well by *pre* as by *post* millenarians. It is maintained that the latter clause of the verse has direct reference to the triumph over Satan by the redeeming Saviour. So generally entertained and so firmly established is the conviction, that it may seem to some preposterous to call it in question.

A distinguished writer on prophecy (Fairbairn), constructs what he deems to be a strong argument against a law of interpretation adopted by pre-millenarians or literalists, based on the admission by them of a spiritual or allegorical interpretation of this passage; charging them with inconsistency in not adopting here, as elsewhere, a literal, strictly grammatical import. He further declares that those who rest upon a "bald and naked literalism" of the words are not to be reasoned with, but must be held, naturally and morally incompetent to deal with matters of such a kind? "We therefore affirm," he continues, "that the simple literal for prophecy, will not do at the very outset; and to apply it to the very first announcement connected with the hopes of mankind, were only to burlesque the occasion of its deliverance." Thus would he attempt to show the fallacy of those who insist upon a literal interpretation of prophecy, and also hold up to ridicule and contempt the man who should intimate that this passage may, perhaps, admit of other than a spiritual interpretation, and ventures to question its application to the Saviour. Neither the severity of the judgment nor the marked contempt of his verdict, will however deter from the expression of an opinion adverse to his own, or, at least, of the question of its correctness. Wise men, and very competent withal, do sometimes err. The following remarks are made more by way of inquiry and suggestion than positive statement.

The interpretation usually given is, that by the "seed of the serpent," are meant evil ungodly men, and that by the seed of the woman we are to understand the righteous, between whom and the wicked enmity is to exist; and by the bruising of the head of the serpent, is declared the overthrow of Satan by the redemptive scheme of Christ, who, in the accomplishment of the work is to endure suffering, or to receive injury, symbolized by "the bruising of his heel."

A difficulty meets us just here. If by the seed of the serpent, is meant the wicked, we should understand "the seed of the woman," the whole seed, to be the righteous. But, this being obviously contrary to fact, as *all* of woman born, with but one single exception, have been and ever will be corrupt, depraved in very deed, by nature the children of the Evil One, a qualification or limitation must be resorted to, and one which does not strike us as quite legitimate. It must be confined to a certain class of the woman's seed, and that a very small por-

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tion; the regenerated, the "elect," the "called out" from among the mass. They are the "little flock," very, very few in number, comparatively. And the closing declaration of the verse, with this application of the words, narrows it down to a single individual. If the "seed of the serpent" means the ungodly, without qualification or limitation, bearing a definite character, is it not reasonable to infer that the "seed of the woman," with which it is contrasted, must be a class bearing, as a whole, also, or in its entirety, a definite character? And this is indeed the acknowledged fact. The seed of the woman, all born of Eve, her descendants, are, with the one exception noticed, a depraved race. Hence as the expression "there shall be enmity between thy (the serpent's) seed and her (the woman's) seed," would be unmeaning if both referred to wicked men. The above limitation becomes a matter of necessity, with those who repudiate a literal interpretation of the passage. But is the limitation proper or legitimate? May not the necessity for a qualification of meaning, and a limitation of application, so unusual and so contrary to the grammatical structure of the sentence, prompt the suspicion that the interpretation, requiring such a course, is not the correct one?

In defence of the spiritual or allegorical understanding of the passage, we are reminded that the wicked are called a "generation of vipers;" so indeed were the wicked Pharisees and Saducees designated by the Saviour. Not, however, we presume, because Satan assumed the appearance or possessed the body of a serpent or viper at the temptation, but because of the viper's disposition or nature. Thus David writes of such, "They have sharpened their tongues *like* a serpent. Adder's poison is under their tongues. Their poison is *like* the poison of a serpent." Again, the margins of our reference Bibles, as do most commentators, direct us to such passages as "The children of the Wicked One," "Ye are of your father the devil," "The children of the devil," &c., assuming that these expressions are explanatory of the words "thy seed," in the verse. May it, however, be anything more than an assumption? If these passages directly refer to and are explanatory of "thy seed," in Gen. 3:15, should we not also find somewhere in the Scriptures the righteous designated as "the seed or children of the woman?" Did we find such we might with some more appearance of propriety perhaps, imagine that by the expression in Genesis, were meant the regenerated of God's grace, the chosen few. But we look in vain for such a designation. If the wicked are the "children of the devil," the righteous are the "children of God."

These considerations appear to us to constitute at least a presumptive argument against the common interpretation and application of the words. A recent writer, and he a pre-millenarian, inquires, "Who are the serpent's seed?" And he answers, "Certainly not his natural offspring. It is not revealed, and there is not the least scriptural reason to suppose that he ever had any." This strikes us as a rather more summary than satisfactory manner of disposing of the question. If there were no scriptural *proof* that *this* serpent had offspring, we think there is scriptural reason for the *belief* that it had. "Be fruitful and multiply," was a command given to "every living creature that moveth," and the presumption is that the serpent, this serpent, did obey that command, as we know to our sorrow, the race of serpents has greatly increased and multiplied, and the crushing of the serpent's head is an act of every day's occurrence. But the explicit declaration of the context establishes the fact, that this serpent was to have seed. How otherwise shall we understand the expression, "I will put enmity between *thy* seed and her seed." This is not only a "scriptural reason to suppose," but authority demanding the full conviction that it had "natural offspring;" unless, indeed, we are so entirely to remove it from all possible literalism, as to conclude that the *serpent* was not addressed; and that the noticeable, apparently instinctive enmity between the serpent and the human kind, and the instinctive promptings to crush the serpent's head, both of which have been perpetuated from generation to generation, even, we presume, from the very fall of man, have no connection whatever with the

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denunciation of the garden; we ask which is the more reasonable presumption?

Fairbairn remarks that "even the language by its poetical covering naturally carries the mind to the higher aspect of things, and lodges a silent protest against the notion of a flat and prosaic literalism." The poetry of the passage may, perhaps, exist but in the imagination of the writer. But he proceeds, "To bruise a serpent's head is a natural expression for putting it to death, making a final end of his power to injure or destroy; but whoever heard of a serpent, in the natural sense, bruising a person's heel?" We might meet his inquiry with another: Wherein consists the propriety of his spiritual application of the words, if the literal understanding involves an absurdity? There must be a correspondence between the words in their natural import and "the higher aspect of things." If the former be absurd, can the application to "the higher aspect," or the use of the figure, so to call it, as an illustration of a spiritual import, be proper? But we meet the presumed, unanswerable and triumphant inquiry by the words of Lange, who calls the word translated "bruise," "that enigmatic word." After stating the meaning given by different scholars and versions, he expresses his judgment in favor of "to lay hold of, to seize, to hit," and proceeds to say, "the serpent who crawls in the dust, if he would destroy man walking in his uprightness, can only seize him by the heel, whereas man can crush his head.... The very moment in which the serpent bites at the heel of the man is the one in which the latter brings down the crushing foot upon the head." Surely there is nothing very absurd in the idea of the "heel being bruised by the serpent," and so absurd as to make "a bald and prosaic literalism" a legitimate subject of ridicule.

Let us now look at the passage in its connection, and we may, possibly, find that the words are not so much a prophecy as a curse, a bare denunciation of evil upon the subjects named. "The Lord said unto *the serpent* (verse 14), because *thou* hast done this, *thou* art *cursed* above all cattle and above every beast of the field. Upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life." Here is a curse which must be literally interpreted, and which has been literally verified. It was the serpent and not Satan which was to be cursed above all cattle and above all beasts of the field. It was the serpent and not Satan that was to go upon his belly. There is here, beyond question, a degradation imposed upon the serpent. What his appearance and manner of movement were before the fall, we are not informed. But the words of the curse would seem to justify the belief, cherished by the ancient Jews, and by early Christians as well as by many modern commentators, that the serpent before the fall was "not only gentle and innocent, but in form and appearance among the most beautiful of creatures."

The word, serpent, comes, we know, from the Latin, *serpo*, to creep; but the Hebrew term, we are assured, has no relation to form or motion.

Taylor Lewis in a note to his translation of Lange's Commentary, says: "The secondary meaning of the word translated serpent, is a *shining* metal. The name may have been given to the serpent from its glossy, shining appearance; more likely from the bright glistening of the eye. The first impressions of mankind, in regard to the serpent, were of the splendid and terrible kind, beauty and awe."

To this fourteenth verse we must give a literal interpretation; so all understand it. It was a curse upon the *serpent*. Read it now in connection with verse 15, which is, "*And* I will put enmity between *thee* and the woman, and between her seed and *thy* seed; it shall bruise *thy* head and *thou* shalt bruise his heel." This is connected by the copulative with the preceding verse. Does not the grammatical construction require that the "thy seed," "thee," "thou," be referred to the same being, the literal serpent? Then follows the curse upon the woman. "I will greatly multiply thy sorrow, . . . in sorrow thou shalt bring forth children," &c., all of which is strictly literal. It would be absurd to attempt to spiritualize it. Then comes the curse upon the man. "In sorrow shalt thou eat of the ground all thy days. In the sweat of thy brow shalt thou eat bread,"

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&c. And here, too, none but a strictly literal sense ("bald and prosaic," it may be styled) can be given to the words.

In connection with this denunciation upon man, is the curse upon the very earth. "Cursed is the earth for thy sake; thorns also and thistles shall it bring forth," &c. Who would ever dream of giving to all this any but a strictly literal import? Here in verses 14, 16, 17, 18, and 19, we have words denouncing a curse upon the serpent, the woman, the man and the earth, which cannot by the extremist spiritualist be applied to anything but the literal serpent, woman, man, and earth. And we ask by what authority, by what admitted law of interpretation are we called upon to single out the words of verse 15 from the context, preceding and following, all of which must be strictly literal, and with which verse 15 seems obviously to be a part, closely connected, and declare that they must have a spiritual interpretation, an application totally differing from what is immediately and closely connected with it. We find not the slightest intimation that any being or class of beings is spoken of in one verse which is not referred to in the other. Does there not appear something like an inconsistency in this rendering? Lange himself remarks: "The inconsistency that arises when we would understand verse 14 of the serpent only, and verse 15, on the contrary, of Satan, is very apparent." He evades the charge of inconsistency in his own interpretation by supposing that throughout the passage (verses 14 and 15) an historical foreground is everywhere contrasted with a symbolical background. Accordingly, he says that "both the historical and symbolical go together throughout all the dooms imposed upon the serpent; it is in the third act, however, that the symbolical becomes especially prominent, and casts its light over the whole passage."

But we confess to an obtuseness of perception which forbids our discovering either the prominency of a symbolical background in the fourteenth verse, or the shade of such a background in the simple "prosaic words spoken unto the serpent," "Thou art cursed above all cattle; upon thy belly shalt thou go, and dust shalt thou eat!" It may be there, but we cannot find it.

We now inquire whether there be not some reason to question the correctness of the general understanding of this passage, and whether we there find the first intimation of a coming Deliverer? And, moreover, whether pre-millenarians do not, by their adoption of such a reference of the passage, give an unwarranted occasion to their opponents to charge them with inconsistency in not strictly adhering to their principle of interpretation, which requires prophecy to be taken in its grammatical sense, or to be literally interpreted where there is no symbol or figure requiring a different rendering?

But it is inquired, does not this literal rendering of the passage greatly debase the subject, and lower the grand purport of the prophecy? Fairbairn says: this "bald and naked literalism is a bitter mockery of the pitiable condition of our first parents!" We claim exemption from the charge. If the words are, indeed, a prophecy of the glorious work of Christ, then does the literal rendering deprive them of their grandeur and sublimity; but if they are not such, then we only debase and lower man's unwarranted interpretation. One who adopts the generally-received understanding of the passage, but who looks forward to the fulfilment of the prophecy only at the pre-millennial coming of the Saviour, says: "Such, in its lofty import and range, is this first and brief exordium of Messianic prophecy, spanning with its radiant covenant the mighty arch of the coming dispensation, until the millennial years, sweet, peaceful, and eternal, shall be attained; and all which God hath spoken by the mouth of his holy prophets since the world began, concerning the restitution of all things, shall be fulfilled."

It would be pleasing to know that, in these words, and thus early after the fall, indeed immediately subsequent to it, an intimation was given to our first parents of a coming Deliverer from the curse they had brought upon themselves and upon their posterity; but our great concern is to know just what Infinite Wisdom has done and said on the subject, and not

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permit our feelings, merely, to guide us in our interpretation, and to warp our judgment.

We may, again, inquire (and the inquiry gives additional weight to our questioning the propriety of the common interpretation), what could have been the object of an intimation, so obscurely made, of a coming Redeemer? Can we suppose that, with no other revelation than that which the simple statement could suggest, Adam could have comprehended their import? Must not the words have been to him a densely dark enigma? An enigma, in its obscurity and mystery, calculated to increase, rather than relieve, his perplexity. Read the words—placing yourself as much as possible in Adam's position when they were delivered—and find from them alone, if you can, any consolation for the smitten hearts of the disconsolate pair! Moreover, what reason have we for believing that Eve knew that it was Satan, or an evil spirit, who addressed her, and was thus the real tempter? Had she even any intimation of the existence of such a being? When asked of the Lord, "What is this that thou hast done?" she said, "The serpent (not Satan) beguiled me, and I did eat." Does not this seem to imply her ignorance of the fiend who spoke through the serpent?

It is not denied that the Evil One was the veritable tempter. Of this there can be, in our minds, who have the result of the fall before our eyes, and who enjoy the light of subsequent revelation, no possible doubt; but what assurance, or faintest intimation, have we that Eve, as she partook of the fruit, knew that that serpent, then so attractive in his appearance, was instigated by a fallen spirit? May she not have been led to look upon him in his probable superiority to "every beast of the field," as evidence that, if *she* should eat of the tempting fruit, *her* "eyes would be opened, and *she* should be as a god, knowing good and evil," just as the serpent represented himself to be? Such would appear to be the case from what is narrated. "When the woman saw that the tree was good for food, and that it was pleasant to the eyes, *and a tree to be desired to make one wise*, she took of the fruit and did eat." What evidence have we that Eve knew, or had the slightest suspicion, that she was having converse with any being but a veritable serpent? Lange says: "True it is that the serpent appears as the probable author of the temptation. . . . . The serpent presented to Eve the appearance of a trusty domestic animal," excluding thus the idea of an indwelling spirit of evil. That she was infringing a divine injunction, she knew, but at whose instigation she probably did not know. Such knowledge would not have modified her crime; it would not have increased or diminished her guilt.

The author just quoted, in corroboration of his position that the curse of the fifteenth verse has direct reference to Satan, symbolized by the serpent, remarks:

"In respect to this, there is no doubt that in the Holy Scriptures there lies before us a connected line of testimonies, whose object is ever the same demoniac or tempting spirit. A line which, going out from the passage before us, reaches even to the close of the New Testament."

He refers to Rev. 12:3, 9, 13; 20:2, 10; 2 Cor. 11:3; John 8:44; Rom. 16:30. In these mention is made of the dragon, the serpent, the old serpent, &c., &c. But does this fact prove anything in reference to the import of the words, Gen. 3:15? Do they prove that they were anything more than a severe denunciation on the serpent? Do they necessitate the admission that they were a prophecy, to be interpreted spiritually? May not the application of the appellative "serpent," to Satan, be fully warranted, because of the arch-fiend having assumed the appearance, or really, for the time, having possessed the body of a serpent? And may not the dragon, or serpent in its malignant nature and distinctive character, be well used as a designation of one so pre-eminently wicked?

But did not our first parents, soon after the fall, receive some intimations of mercy—some assurance that all was not necessarily lost? Was there no light shed upon their dark, dreary pathway of sin? Read the record of what took place. It would seem immediately after the curse was pronounced, "The Lord God made *coats of skin*, and clothed them."

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Whence came these skins? Not from animals slain for food, for such were not thus used until Noah came from the ark. (Gen. 5:30, and 9:3.) Were they taken from animals slain for the very purpose of furnishing material for the covering of the guilty ones? This is not to be presumed; especially as we find one of the first incidents mentioned, after the expulsion from Paradise, is Abel's accepted sacrifice of the firstlings of his flock. And, although this is the first notice of sacrifices being offered, the manner in which it is introduced seems to show that it was an established service, and the presumption is, if not the conviction, that before Adam and Eve were driven from the garden, an intimation, and probably a comparatively clear revelation of the work of redemption, was given, of which these sacrifices were the expressive symbol and assurance. And of the skins of the animals thus offered, the Lord furnished covering for the fallen ones. "The Lord made coats of skin, and covered them." These sacrifices surely had some significancy in the eyes of Adam. There was a grand, a glorious fact adumbrated by the bleeding victim, the shedding of whose blood, and that alone, made the sacrifice of Abel acceptable to the Lord. It was offered, we are told, "in faith." In faith of what? Nothing, surely, but the great sacrifice of Calvary.

If Abel, the first-born of Adam, knew something of the wondrous scheme, or at least of the promise of a Deliverer through the shedding of blood, whence did he derive that knowledge? Are we to suppose that it was a revelation directly to him? Was he the first to learn of a coming Saviour? Must he not have received it from his parents? Is it to be presumed that their anguished hearts had not, before this, been comforted by the gracious assurance of a provision of mercy? Were not sacrifices offered up in the very garden where the curse fell upon man for his daring apostasy? How else shall we account for the slaying of those animals whose skins were used for covering?

"Apart from any consideration arising out of the skin-vestures of Adam and his wife, it would seem that if sacrifice was a divine institution, and especially if the rite bore a piacular significance, it would have been at once prescribed to Adam after sin had entered the world, and death by sin, and not have been postponed till his sons had reached manhood."—*Kitto's Cyclopædia.*

May we not in this institution find the first promise of a Redeemer, and not in the curse pronounced against the serpent?

H. A. R.

BRUTE CREATURES IN THE WORLD TO COME.

"The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf, and the young lion, and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice's den. They shall not hurt nor destroy in all my holy mountain."—Isa. 11:6–9.

When the eye of God gazed upon the newly-created earth, He saw it a glorious perfection. No blight marred the beauty of its verdant mantle. No faded color disfigured its flowery robes. No withering breeze swept away the daisy, the lily, the myrtle, or the rose, or any of the countless flowery gems that blushed in new-born freshness in its vestments and crown. All was perfection and beauty in themselves and in the eye of the glorious Creator.

But when man sinned, God's curse fell upon earth, His beautiful Eden. Its verdure faded; the blushing flower hung its head, and bowed to lay its blighted colors in the dust. The magnificent trees, the planting of the Lord, put on the yellow shroud, preparatory for the tomb. Nature's robes were smitten with decay, and hastened to destruction. The gushing streams and boiling fountains were dried up, and the fruitful field became a barren desert. The gentle winds, the loving breath of heaven, gathered in wrath, and burst in furious storms and fierce tornadoes upon the sin-polluted world.

But when the time of the restitution of all things comes, the blood of the cross will wash

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out the slimy trail of the Old Serpent, repeal the banning curse, restore the teeming blessing, producing the perfection of beauty. "Then shall the desert blossom as the rose; the parched ground become a pool, and thirsty land springs of water." The thistles, briers, thorns, and all noxious plants which sprung up under the curse, shall wither and forever die under the blood-bought blessing of the slain Lamb; and all shall be clothed, by the merits of the cross, with verdure and floral beauty that will never fade. And the fir-tree, in sublime attitude, lifting its head above the clouds and saluting the throne of God; and the myrtle-tree occupying the place of the thorn and the brier, shall stand for a name, for an everlasting sign to the Lord and to the inhabitants of this renewed earth, that this world shall never again be cursed for the sin of man.

And while such shall be the change produced upon the earth, a change as great and blissful shall be produced upon the brute creation, at the coming of Christ the King, "and the restitution of all things spoken of by the mouth of all the holy prophets, since the world began;" and at this change we now propose to glance.

First, then, it is clearly taught in this beautiful passage, which stands at the head of this article, and other parallel passages, that the nature of the beasts of prey shall be completely changed. Read these passages carefully, and take the language in its literal meaning, and you will undoubtedly come to the conclusion that this is the grand and delightful doctrine which the Spirit of God so earnestly, gloriously, and clearly teaches. Such was the original state of the brute creation, and to this perfect condition they have again to be brought. True, indeed, some have contended that all this is figurative or metaphorical language, and have endeavored to interpret it accordingly, and consequently made it mean something that the Holy Ghost did not teach by it.

It is not figurative language. There is no metaphor in it. Let that glowing description be thoroughly tested by all the laws of figurative language which rhetoric acknowledges, and it will be found that there is no figure nor metaphor here. Some have assumed, contrary to the law of metaphor, that this is metaphorical language. Now, a metaphor ascribes to a creature an action which it has not the power of performing, or to an inanimate object an act which only a living creature can perform. For example, the ship flies. Now the ship is here declared to do a thing it cannot do, namely, *fly*. It has no wings, neither has it life to put wings in motion if it had them, consequently it cannot fly. Only a bird can do that. Or, again, the tempest howls. The tempest cannot howl, for it has no tongue, nor vital organs, nor lungs to produce that sound. It is only the wolf, or dog, or some living creature, having like organs, that can howl. Or, again, the fields smile. It is manifest that the fields cannot change their appearance, either in summer or winter, so as to manifest feelings of pleasure, kindness, love or gladness; consequently they cannot smile. Man, or the intelligent creation alone, can do that.

This is the law of the metaphor, easily understood; and some have asserted that such is the language of the prophet. It is said "the cow and the bear shall feed." Now, can they feed or eat? They manifestly can. They have teeth and jaws, and the power of putting these in motion, so that they can masticate; and they have stomachs to receive food; therefore "the cow and the bear shall feed or eat, and the lion shall eat straw like the ox," is not a metaphor, but a literal declaration.

If it had been said the cow and the bear shall fly, or sing, or laugh, that would manifestly have been a metaphor; but when it is said they shall feed, that is literal language, stating an act which they can perform, and consequently not metaphorical.

Neither is their young ones lying down together, nor the sucking child playing on the hole of the asp, and the weaned child putting his hand on the cockatrice's den, metaphors or tropes, for the reasons or law already stated, for they can do all these things. This, then, is conclusive evidence that this language is not to be understood metaphorically or figuratively, in any sense but literally.

"The lion shall eat straw like the ox," is mani-

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festly not a metaphor or figure of speech, though some spiritualizers assert it is, and interpret the passage accordingly. It is clearly a simile or comparison, for the likeness of one thing, or act, to another, is evidently affirmed, namely, the lion shall *eat straw like* the ox, or live in the same way and upon the same kind of food upon which he lives. In this comparison it is clearly taught that the lion shall cease to kill his prey and be a carnivorous beast, and shall become, like the ox, a harmless creature, and live on straw, or graze the pasture. This change of nature in the animal, then, is the great truth taught in the passage, and the consequent friendship of the brute creation, and nothing else.

But we are here met with the objection, that the lion cannot live upon straw, unless his gastric juices are all changed, so that they will digest that kind of food. There is no force in the objection, for, if need be, God can and will change them, that the lion may live according to the laws of the new creation, and live upon what it is the pleasure of God should be his food in that new dispensation. He who gave him the present principles of life, can change these and give him what is needed in the state declared by the prophet. This, or any other objection, is of no force against what God has declared He will do.

This glorious prophecy, then, clearly and positively teaches that, when Christ the Almighty Regenerator, comes and renews all things, "the cow and the bear shall feed;" that is, they shall feed in harmony together, and live upon the same food. The natural food of the cow ever has been, and ever shall be, according to the teaching of Scripture, grass or vegetable. The food of the bear, meantime, is flesh. The nature of the bear, then, is to kill the cow and eat her flesh, and, consequently, they will not feed together. The cow, as a matter of self-preservation, will flee from the bear, and the bear will not desire her pasture, nor live upon it, but seek, according to its nature, her flesh. And precisely so with the lion.

But this and other passages of Scripture teach us that when Christ has restituted all things, and the new earth, in all its perfect friendship, comes, the nature of the bear shall be changed. It shall cease to be a beast of prey —a flesh-eater—and become an eater of grass. When this change has been produced, according to the sure word of prophecy, it will feed with the cow, harmless, gentle, and kind; neither hungering for her flesh nor thirsting for her blood, but perfectly satisfied with her vegetable food.

And while they feed in harmony and friendship together, so will their young ones lie down together, and nestle in one affectionate heap, as if they were all of one species and brood; rolling on each other, and fondly licking each other in the intensity of friendship and love. The nature of the lion, too, shall be changed, so that he will as much reject his prey, as he now desires it, for then, like the harmless ox, he will live upon straw. Then the timid lamb shall graze, fearless and delighted, by the side of the noble king of beasts; frolic around him, as around its mother, and lie down in perfect confidence between his yellow paws. It will no longer dread him as an enemy, but forever feel confident of his unchangeable friendship, and the impossibility of his doing it any harm.

The now defenceless and timid hare, that hides away in wild and secret places, will then be divested of all fear, and come and toy with the dog, which it now so much dreads, and run and frolic with him in sportive race.

The lark, the bird of the morning, shall mount up with the eagle, charming the noble bird with her thrilling song, as he soars aloft in his sublime flight, and when he returns, fondly perch on his beak, and look lovingly into his friendly eye.

The timid, harmless dove shall sit with the falcon, on the same bough, as if they were of the same species, and coo with delight in his ear, and feel happy in the confidence of perfect friendship.

The hen and her brood shall nestle with the eagle and her young. The boy weave the flowers in the lion's shaggy mane, garlanding his neck with their blushing beauty. The child play on the hole of the asp, once poisonous, but now harmless as the dove; and put his hand on

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the cockatrice's den, without injury or danger, and sportively stroke his neck, as the most gentle of creatures, and gather his brood around him as the most lovely toys; for then the fountain of deadly poison in his mouth, shall be dried up, and the disposition to bite and deposit it, forever destroyed; and the long-existing enmity between him and man shall cease, and they shall live forever in loving friendship, pleased and delighted with each other; for in the restituted earth, where Christ, who is love, is King, and all in all, we shall have the declaration of prophecy, which is the sure testimony of Jesus fulfilled, "there shall be nothing to hurt nor destroy in all God's holy mountain."

"The lion, and the leopard, and the bear
Graze with the fearless flocks; all bask at noon
Together, or all gambol in the shade
Of the same grove, and drink one common stream.
Antipathies are none. No foe to man
Lurks in the serpent now: the mother sees,
And smiles to see, her infant's playful hand
Stretched forth to dally with the crested worm;
To stroke his azure neck, or to receive
The lambent homage of his arrowy tongue."

"The wolf and the lambkin together shall meet,
And the leopard repose with the kid at his feet.
And the child shall disport on the hole of the asp,
And the lion shall lead in his infantile grasp.

"For nought shall destroy in the mount of the Lord,
Nor the beast with his fang, nor mankind with the sword;
For the knowledge of God o'er the earth shall be spread,
As the ocean flood covers its measureless bed."

Now, the brute creation are all howling and groaning in agony together, in consequence of the curse pronounced upon man, and extending in terrible bitterness to them. Oh, what groaning, what howling of suffering and agony are they sending up under the tortures mutually inflicted in the gratification of their savage nature, and the yet more terrible cruelties from the hand of man! For six thousand years they have been suffering and groaning, rending the air with their unbroken wail, sending it up in all its bitterness to the ear of Jehovah, groaning and travailing in pain together, waiting for the adoption, to wit, the redemption of the body and the manifestation of the sons of God.

His ear has heard the painful cry; it has touched and moved His heart, and He has promised deliverance through the Branch of Jesse. When He comes, having righteousness for the girdle of His loins, and faithfulness for the girdle of His reins, the nature of all these ferocious animals shall be changed, and all the different tribes of the brute creation shall be brought into a brotherhood of perfect peace, an Eden of perfect, unchangeable love.

Then shall every cry of misery be hushed, every wail of sorrow cease, and only the voice of gladness, the song of blessedness, ascend from them all; for then shall every pain, and suffering of every name, have passed forever away; and, in that restituted creation, "there shall be nothing to hurt or to destroy in all God's holy mountain." Then "death shall be destroyed; cast into the lake of fire."

J. H.

CHRONOLOGY.

THE chronology of the prophecies is surrounded with great difficulties. An absolute certainty is impossible, owing to some unavoidable defects in our chronological tables. Those two small chasms in the Old Testament, as well as several uncertain dates, demand on the part of every chronologer a proportion of *guess-work*. He may indeed form an opinion, basing it on reasons that render it highly probable; but, after all, it is conjecture. Some have the modesty to admit that their dates are only approximative; others, influenced by their line of comparison, are positive in their assumptions. But generally the more positive the author, the less credence should be given to him; for the simple reason that we can have but little confidence in the judgment of any man who either does not see or else conceals from himself the difficulties of his position. Whilst we cheerfully admit the value of the labors of chronologists, and feel grateful for the light they have given, and that the differences between them (more recently) are but slight, embracing at most a few years more or less, yet we are con-

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fident in the opinion, that no man living can tell us, from chronology, the exact time of the ending of the six thousandth year, or the precise period of the Second Advent. Approximatively we may know, both by chronology and the signs of the times. By chronology we know, that whilst we may honestly differ respecting the beginning and ending of certain dates, yet, such is their limited duration, that, no matter what plausible or reasonable dates we assign for their beginning, all men of intelligence and judgment admit that the chronological prophecies to be fulfilled, previous to the ushering in of the millennial age, are about fulfilled. In the signs, the fulfilment of the prophecies relating to the Jews, the Papacy, Mohammedanism, the world, the church, &c., we have the more reliable indications respecting the nearness of the end.

The reasons for believing that the exact date of the advent cannot be assigned with any degree of positiveness, are the following. Christ, when directing our attention to that Advent, says that we should be warned of its approach by the signs of its coming, either the immediate or more remote precursors of that coming, viz., the fulfilment of certain predictions given by himself and the prophets. He positively asserts that no man shall know the day or hour of His advent: "but of that day and hour knoweth no man; no, not the angels which are in heaven, neither the Son, but the Father." This passage is sadly perverted by many so as to read, that we are to have no knowledge whatever respecting that coming until it transpires. By some, too much stress is laid on the fact that Christ in his humanity knew it not, and hence infer that no information of any kind will be vouchsafed, forgetting that Christ only uttered the words given to Him by the Father, and that the revelation not suitable to be uttered at that period of Christ's work, was afterward, on the reception of Christ into heaven, revealed Him in the Apocalypse. Such forget also, that whilst a positive date was forbidden, yet Christ himself (as well as the prophets), does give us the fulfilment of certain predictions, as sure indications of its near approach. On the other hand, others, seeing a revelation made in the Apocalypse relating to the period of the advent, lay too much stress on the same, seeking after a positive date, forgetting that the data therein given are couched in symbol and surrounded with imagery, which, whilst they may and do afford us a fair proximative idea of its nearness, cannot by any means, as we see by the failure of great, good and wise men, afford us a positive date. Indeed the whole matter can be summed up in a few words: if God designed that a positive date should be fixed, He would not have allowed those two chasms in Hebrew chronology, He would not have permitted the apparent, doubtful discrepancy between St. Paul and the Old Testament, He would have overruled the work of men to perfect our chronological tables, and He would have given us those dates with a degree of plainness to make them incontrovertible to the understanding of the humblest believer. God evidently designed that a degree of *uncertainty* (hence, this uncertainty is made a warning, which will hold good down to the advent itself) should pertain to this subject, in order that the advent might indeed come "as a snare" upon the world, and that those faithful, believing ones (a small flock), who beheld the signs, the steadily fulfilling predictions and the fearfully limited chronology, might *constantly* be in the posture of watching servants. The Holy Spirit, therefore, never says in precise language, that immediately after or immediately before the expiration of such dates, Christ will come. His advent, we know, is connected with them, but precisely how, as to time, is not stated. Those dates are connected either with the overthrow of enemies or the ultimate triumph of the church, and we *infer* from this that at such a period Christ, according to the tenor of Scripture, will come and be present, but for aught we know, that advent may occur a few years earlier to prepare His saints for the scenes and acts awaiting them, or a few years later, preparatory to the manifestation of the sons of God.

As an illustration of this indefiniteness, some have placed the advent immediately after the 1260 years, others after the 1290, and others again after the 1335. We may, indeed, from a preponderance of testimony, form an opinion

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concerning the period of the advent, and the peculiar events immediately connected therewith, but the former should only be expressed as an opinion, and the reasons leading to its formation should be carefully given. We confess to a feeling of sadness, that many good men have expressed themselves so unguardedly on this point, and thus, after the complete and humiliating failure of their pet schemes, have brought confusion to themselves, have given the enemies of our system a source of constant ridicule, and have produced an uncalled for stumbling-block to searchers after the truth. The Millerarian system demands, agreeably to the teachings of Christ himself, not the looking for the advent at a particular stated time, but a constant looking and praying and watching for that advent.

The preceding remarks may be requisite in order to avoid any misapprehension of what follows, since it is designed to direct attention to a matter of chronology. We confess to a feeling of sadness, when the years 1866 and 1867, and 1868 passed away without bringing something more notable than the diminished temporal power of the Pope. Though we accept it as a token that God will not leave his trusting ones without some sign of his determination to fulfil all that is written. He gave, through human instrumentality, the Papacy a terrible blow, to admonish us that his hand is still upraised for the final culminating act of vengeance. The most reliable of our writers adopted as a favorite date for the beginning of the 1260 years (a time, times and a half, which includes the forty-two months of Revelation), and consequently embracing the duration of the Papacy, the year 606, in which they say the decree of Phocas was given to Boniface III. This date, owing to its plausibility, was adopted by many men who are noted for their piety and learning. The reasons which led them to adopt such a conclusion need not now be reproduced, but to my mind have been so exceedingly satisfactory that I am indisposed to give the date up. No other date than that of the decree of Phocas, which gave the Bishop of Rome the title of Universal Bishop, and no other act than the assumption of that title by Boniface against the predictions and denunciations of Gregory his predecessor, is so well calculated to date the rise of that power when the churches or saints were virtually put into its hands. The question frequently arose in my own mind, are those men correct in fixing the issuing of that decree in the year 606 or 607? Some time ago, in looking over Bower's History of the Popes, my suspicions were aroused that the date given was incorrect, and on examination found them fully confirmed. I will give two statements, drawn from Bower's History. The reader will notice that in any chronological calculation of ours, we take it for granted, that the Holy Spirit will employ, in preference, a corrected chronology. Hence, instead of taking the vulgar era, we add, as all chronologists now admit, four years to form a corrected era. Again, as the decree, universally admitted to have been issued, is now lost, we have no means to ascertain its precise date (another cause for uncertainty). We know, however, that it was obtained the same year in which Boniface was elected, for he only reigned eight months and twenty two days. I take the liberty of adding therefore three months to each table as the shortest time, considering the distance between Rome and Constantinople, in which the decree could have been obtained. The following are the tables:

	YEARS.	MONTHS.	DAYS.
Sabinian elected,	604	8	13
Held the See,	1	5	9
Vacancy,		11	26
Boniface III,	607	1	18
Obtained decree,		3	0
Add corrected era,	4	0	0
	611	4	18
Pelagius II died,	589	1	8
Vacancy,		6	23
Gregory,	13	6	10
Vacancy,		6	1
Sabinian,	1	5	9
Vacancy,		11	26
Boniface III,	606	1	17
Obtained decree,		3	0
Add true date,	4	0	0
	610	4	17

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Would it not be well for those who are fully posted in those dates, or who have access to the volumes containing them, to give us light on this subject. My library is small, several authors such as Gibbon and others are silent, whilst Bower, considered reliable, gives us in the introduction and text two dates; it would therefore be presumption on my part to assert that one or the other of these dates is the correct one. They only go to prove that the commonly received date for the decree of Phocas, and consequently of the Popish supremacy, is not the true one.

Again, these tables teach us, as well as the continued fulfilment of prophecy, that the fearful predicted end of the Papacy is still in the future, but nigh at hand. If those tables, given by one who had no fulfilment of prophecy in view, proximate to the truth, then the doom of that persecutor is not far distant. For 1260 years + 611 years 4 months 18 days = 1871, 4 months and 18 days, whilst 1260 years + 610 years 4 months 17 days = 1870 years 4 months and 17 days, thus affording us some idea of the duration of the arrogant power. Indeed, is there not something significant in the meeting of the General Council at Rome, December 8th, 1869, and which will remain in session for a long time? It is not only significant on account of its rareness and being usually convoked at a time of great trial, but from the fact that in the representations of the destruction of that power, we are led to believe that some such gathering of its high prelates will be a prelude to its utter overthrow, and that some such gathering of its high ones is necessary to make the catastrophe the more notable and appalling to the witnessing nations. The tables with their result coincide very closely with this meeting of the Œcumenical Council convoked by the pontifical bull.

Those who are well read in the predictions of God's word need not be told what will be the tremendous issues connected with the closing of the 1260 years. To such, any information, although the slightest, respecting its closing, is always welcome. The subject is one dear to them, for it tells them of approaching redemption, a gathered flock, a removed curse, a renovated earth, a reigning King manifested in his glory, as well as the removal of Christ's enemies.

P.S. Since writing the preceding, it occurred to me that it was thought corroborative of the usual date given, that Mahomet arose as a prophet during the same period, so that two great enemies were developed at the same time, one in the eastern and the other in the western portion of the empire. If this fact has any force, allow me to add, that the dates given by the tables correspond more accurately with the time when Mahomet concocted the Koran, and assumed the character of prophet, than those usually presented.

To indicate the uncertainty of dates, no doubt designed by an overruling Providence for the purpose noticed above, by reference to Gibbon's Rome, volume 5, I find that, in a footnote, the years 569, 570, 571, A.D., are given as the time of Mahomet's birth. A difference also is to be made respecting the time of his assuming the prophetic office, and the time he died (or rather his age), for the Arabs reckoned his life by lunar years. The intelligent reader need not be reminded that the discussion of this date respecting the decree of Phocas, is interesting to both Millenarians and Post-Millenarians. Many who oppose our views, still agree with us that the 1260 years added to the time of the decree, will fix both the period of the utter destruction of the Papacy and the ushering in of the millennial age. Thus, for example, Albert Barnes in his Commentary on Revelations, and many others. It is a subject therefore worthy of the attention of every serious student of God's Word.

G. N. H. P.

I SHALL BE SATISFIED.

Not here! not here! where the sparkling waters
Fade into mocking sands as we draw near,
Where in the wilderness each footstep falters—
"I shall be satisfied," but, oh! not here!

Not here, where all the dreams of bliss deceive us,
Where the worn spirit never gains its goal,
When haunted ever by the thoughts that grieve us,
Across us floods of bitter memory roll.

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Selections.

THE UNSEEN ONE.

When a great Scripture truth sheds its light for the first time upon the understanding, a feeling of joy and wonder is experienced—joy, because that truth is the key which opens an entire cabinet of precious things hitherto hidden from sight; and wonder that, with the Bible in hand, it should not have been seen before. No change has taken place in the book; it contains precisely its former message, without the addition or subtraction of a single word; but to the eye, to the mind, to the *heart*, a wonderful transformation has taken place.

At first those Scriptures, which obviously furnish "proof-texts" of the truth in question, are examined and treasured; but the light thus obtained, speedily expands, like the light of the morning as the sun ascends, until many a hitherto unnoticed allusion, reference, implication, or form of words, confirms the value of the discovery, and gives fresh beauty to the Bible, and fresh strength to the believer. A golden thread is seen running through the entire texture of Scripture, and, to change the figure, the symmetry of revelation stands before the student in all its exquisite completeness.

Hence it is that the return of the Lord, at the close of this dispensation, seen at first in its broad outlines in parable and prophecy, now meets us in doctrine and precept, imparting its wonderful significance to both—even when we are not looking for it. In the ordinary course of reading it flashes upon the mind as the animating thought to which the inspired writers would call attention. That the Redeemer's work *for* men, when He offered Himself "without spot to God," and His work *in* men, when, by His Spirit, He applies the efficacy of His one offering to their consciences and hearts, are among the ever-recurring topics of Scripture, every Christian knows; but every Christian does *not* know that the hope of the Lord's return breathes and throbs, like a thing of holy life, in many a passage where the reader, searching for evidence of this doctrine, would hardly look for it. The indirect proof, the implied evidence that it was constantly in the minds of the sacred penmen, is *very* strong. They felt its vast importance, even when they did not expressly teach it, and gathered strength from it in the midst of their manifold sorrows, even when they did not put it, in so many words, on the parchment. By overlooking this fact, the real force of many of their utterances is lost.

For example, the life-giving hope—the hope of life—inspired by the resurrection of Christ, who is our life, occupies the first section of Peter's first epistle. He utters thanks to the Father for this abundant mercy; refers to the incorruptible inheritance reserved for those who are kept by the power of God, through faith unto salvation, ready to be revealed in the last time, and adds: "Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness, through manifold temptations: that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ: *whom having not seen*, ye love; in whom, *though now ye see him not*, yet believing, ye rejoice with joy unspeakable and full of glory."

Now, can any thoughtful believer fail to see that this double allusion to the UNSEEN ONE—"whom having not seen," "whom now ye see not"—reveals the dominant thought of the apostle, that the present dispensation is incomplete, and will remain so until the appearing—the apocalypse—of Jesus Christ himself, the object of Christian love and faith? Christian love and faith really receive their highest commendation in these words, reminding us of the beloved Master's statement to Thomas, "Blessed are they that have not seen, and yet have believed." That he walks "by faith, not by sight," is the prominent characteristic of the Christian's pilgrimage. But however blessed

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this walk of faith may be—and it is unquestionably the most blessed thing on earth at present—the idea of *incompleteness* most certainly belongs to it. It is not the goal of the journey, not the perfection of bliss, not the highest good. It is associated with sore trials and manifold sorrows; tests, discipline, training, nights of weeping and days of heaviness; and all this is fully recognized in Scripture as features of the time of *waiting* for the Lord's return. When His glory shall be revealed, we shall be glad also with exceeding joy. The blessedness of believing in, and loving Him, whom we have not seen, is great, but it is not complete; our joy will not be "full" until we see Him as He is, and that will not be until His promised return in glory.

This is really the doctrine which pervades and gives wonderful meaning to the New Testament. When asked for evidence of our so-called "novel doctrine," that our Lord Himself will return before the golden age of prophecy sheds its lustre upon a world so long kept in gross darkness by the father of lies, we have furnished that evidence copiously from the prophets of both Testaments, and from the words of the Lord Himself, of whom and whose kingdom the prophets of both Testaments speak; but so far is this from either exhausting our testimony, or ending our labor of love, that we find fresh proofs from every reperusal of the wonderful documents that form the Bible, and fresh energy to labor in this holy cause, as we "see the day approaching" which will solve all mysteries, and bring the Church out of the whirlwind of perplexities in which she is now involved.

We have this idea of separation, absence, sorrow, when our Lord said to the disciples, "I go my way to Him that sent me." The thought was distressing! The Messiah, the Lord, the King of Israel, go away! *Away!* Where? Why? Was not the nation of Israel His peculiar inheritance, the seed of Abraham His people, the world His kingdom? No doubt of it. Go away! Sorrow filled their hearts. Surely we—we who love JESUS—understand *something* of this, however little it may be. Love would have its object within sight, near, close at hand. To "go away," therefore, must be in pursuance of some profoundly wise arrangement, which, in its issues, should compensate temporary absence by an enduring and glorious reunion. And that such is the fact is clearly taught; but still the absence was, in itself, a great sorrow.

Leading them out as far as Bethany, our Lord blessed His disciples, promised them the Holy Ghost, and charged them to be His witnesses in Judea and Samaria, and to the uttermost part of the earth. "And when He had spoken these things, while they beheld, He was taken up; and a cloud received Him out of their sight." They stand and gaze heavenward. They begin to realize their mournful condition. The Master they loved has left them! They are poor men in the midst of a world of enemies! But suddenly they are aware that two strangers stand by them, who speak thus: "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, who is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Clearly, then, they must wait. And *here* was their hope: He is *not* to remain away always! He will come again! They must trust, and work, and wait. They will bear testimony to His Messiahship, death, resurrection, ascension, and promised return. By the help of the Holy Ghost they will preach these grand truths, and be faithful to their high commission, however complicated the trials, and however deep the sorrows that await them. The UNSEEN ONE shall live in their hearts and be the burden of their speech, until this mystery of absence shall be cleared up in the glory of His return. The thing is not as they thought, nor as they could have wished—very far from it; but *He* knows best; and whilst they suffer persecution unrepiningly for His sake, they will comfort one another with the hope of His return.

This was precisely what they did. Peter's speech to his countrymen, on occasion of the healing of the cripple, comprehends all these points: the death, resurrection, ascension, and second coming of His Lord. The restitution predicted by the prophets has not been forgot-

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ten; you may rely upon its complete accomplishment; and God "will send Jesus Christ, who before was preached unto you, to carry His glorious purposes into execution." (Acts 3.) In the house of the centurion, also, the same apostle said: "Ye know the word which was published throughout all Judea, and began from Galilee, after the baptism which John preached: how God anointed Jesus of Nazareth with the Holy Ghost and with power; who went about doing good, and healing all that were oppressed with the devil; for God was with Him. And we are witnesses of all things which He did, both in the land of the Jews, and in Jerusalem, whom they slew and hanged on a tree. Him God raised up the third day, and showed Him openly; not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with Him after He rose from the dead. And He commanded us to preach unto the people, and to testify that it is He which was ordained of God to be the Judge of quick and dead." (Acts 10.) But as Christ will not judge the quick and dead until His appearing and His kingdom (2 Tim. 4:1), Peter's thoughts were undoubtedly on the return of His Lord, as he spoke to Cornelius and his friends; as were Paul's when he addressed the Athenians: "God hath appointed a day in which He will judge the world in righteousness by that Man whom he hath ordained; whereof He hath given assurance unto all men, in that He hath raised Him from the dead" (Acts 17); as when he reminded the elders of the Ephesian church that he had preached "the kingdom of God" among them (20:25); as when he reasoned before Felix, "of judgment to come" (24:25); and as when he earnestly "testified the kingdom of God" to his countrymen in Rome (28:23).

The same ever-present, hope-sustaining thought pervades the apostolic letters. It is the refuge in every storm that sweeps across the Church; the consolation in every sorrow; the bright star in the darkest night of persecution; the solution of every mystery; and the glorious victory over death itself. There is not a word in these divine epistles either about glorification before resurrection, or the conversion of the world by the Gospel; but oh, how much about the glorious apocalypse of Jesus Christ, whom, having not seen, we love!

CHRIST'S COMING.

PRACTICALLY, the return of our Lord from heaven is rejected by a large majority of professing Christians. They do not deny it outright, but so cold and dead is their faith in it that the subject is well-nigh as seldom named by them as if the Bible made no more mention of it than does the Koran. Some, indeed, there are, who hesitate not to pronounce the doctrine groundless; but while its truth is generally conceded, the event itself is by very many, who profess to accept it, distorted and multiplied into as many distinct comings as there are assumed-to-be righteous souls to be conducted to the fancied sky-kingdom. Christ comes to every believer at death, is the boastful cry, and as it is a fact too prominent to be overlooked, that inspiration couples the advent with resurrection from the dead, they accommodate their theory to circumstances, or circumstances to their theory, by making the resurrection a separation of soul from body. Thus is it that men in their eagerness to "hew out unto themselves cisterns," have forsaken the word of truth, and have sought to turn to naught just so much of the counsel of God. Though prevailing ignorance has caused some well-meaning ones to become ensnared in this particular, the number of such must be comparatively small, for few candid Bible students can have failed to note certain considerations which absolutely forbid such conclusions.

When the attention of even those religionists who profess to hold to the second coming of Christ, as a Scripture doctrine, is directed to the fact, that while the apostles and primitive Christians constantly insisted upon it, the subject has, until within the past few years, long remained almost unmentioned, and is yet unnoticed by a large portion of professing Christians, they urge in extenuation of the negligence, that while it is true that the apostles and early fathers made it a prominent feature in their teachings, they did so expect-

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ing the event was then nigh; but so many centuries have elapsed without bringing the occurrence, it may be as far in the future beyond us as we are beyond them. This seems very like the servant who is represented as saying, "My lord delayeth his coming;" but we will not judge. Let us notice some facts which indicate that the event is *not* far off.

Previous to the ascension of Jesus, and to their receiving the Holy Ghost on the day of Pentecost, the apostles evidently did expect Christ would then set up His kingdom. On one occasion, in discoursing to them, Jesus "added and spake a parable, . . . because they thought the kingdom of God should immediately appear. He said, therefore, a certain nobeman went into a far country, to receive for himself a kingdom, and to return." (Luke 19 : 11, 12.) Now when that nobleman, the Saviour, was about to leave His disciples to go into that "far country," they inquire of Him (Acts 1 : 6, 7), saying, "Lord, wilt thou at this time restore the kingdom to Israel? And He said unto them, It is not for you to know the times or the seasons which the Father hath put in his own power." Jesus was ever ready to correct any misapprehension on the part of His followers respecting the time of that event, and knowing their expectations on the subject, He disabused their minds, and gave such a relation of what must first transpire, as to put the idea of a speedy setting up of the kingdom entirely out of the question. True, they failed to comprehend the Master on that as well as on other points; but when they experienced the baptism of the Holy Ghost, they remembered the things which Jesus had spoken unto them, and they understood them. They went out, and, henceforth, zealously preached the fact of His future return from heaven. Why? Because their mission was to proclaim the Gospel glad tidings of life from the dead through Jesus at His coming. Accordingly, we find that the sum of their preaching was "Jesus and the resurrection." They accounted their efforts highly successful when they could induce men to turn "to God from idols, to serve the living and true God, and to"—expect to go to Christ at death? no, no; but—"wait for His Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come." It was not for them to know, respecting the second advent, "the times or the seasons which the Father hath put in His own power," for enough was it for the people of that day to be assured of the fact itself. Further knowledge on the subject was reserved to be unfolded in the period denominated "the time of the end."

We may rest implicit confidence in the truth of inspiration, that "surely the Lord God will do nothing, but He revealeth His secret unto His servants, the prophets." This will be true respecting Christ's coming; and while we do not believe the day or hour will be known, yet the faithful, watching ones will know that it is even at the door. God's manner of communicating truth to His creatures is not always the same, but is different in different ages of the world. "God, who at sundry times and in divers manners spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things." (Heb. 1 : 1, 2.) Unto faithful men who are called and qualified by Him to become "ambassadors for Christ," He revealeth His secrets, by moving them to the study, and enabling them, by the enlightening influence of the Spirit, to comprehend the import of the "sure word of prophecy, whereunto," says Peter, "ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts."

A writer has properly remarked: "It is not to be truthfully disputed that, during the last half century, the attention of the Church has been called to the study of the prophetic Scriptures, in a manner never before witnessed, and with an intensity and earnestness of investigation that is irreconcilable with any theory that denies that God is thus moving upon the people, and preparing his chosen ones for some manifestation of His dealings with them, the nature of which can only be known by a careful and prayerful study of His word." Yes, faithful "embassadors of Christ" have, during

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the past few years, been moved to the study of the word of God, and the result is, that not only has much of the truth that became buried beneath human traditions, during the dark night of apostasy, been brought to light, but just in proportion to prayerful investigation does faith in the speedy return of our Lord from heaven increase and abound. More and more closely it is seen, that many of the occurrences which were to closely precede that event are now taking place. "Famines and pestilences" have abounded, and "earthquakes" there are "in divers places." Nation is rising against nation, and "kingdom against kingdom," in wars unceasing, while rumors of wars are carried upon the wings of both wind and lightning, from the centre to the very ends of the earth. "False prophets" in abundance have arisen, and have deceived, and are deceiving many. "Iniquity" abounds to a truly alarming extent, compassing God's people about as with a strong wall, and "the love of many waxes cold." The Gospel of the kingdom is preached "in all the world for a witness unto all nations," and soon shall we see the "Son of Man coming in the clouds of heaven, with power and great glory." Soon he will "send his angels" to "gather together his elect from the four wings, from one end of heaven to the other." Since, then, the burden of apostolic preaching was Jesus, and the resurrection of the saints at his appearing, notwithstanding those events were then so far in future, how much more important, if possible, is it that men should proclaim it, now that the event is thought by so many Bible students to be nigh at hand.

Let not professing Christians deceive themselves in this matter. If men, thinking they have found out a more desirable way to life, attach little importance to the coming of Christ, they will do well to consider whether, at the return of the "nobleman" from the "far country," they may not be reckoned with those from whom shall be taken the little they have. The kingdom of heaven is nigh at hand. When it comes, the great mass of the people will be like the antediluvians, who "were eating and drinking, and marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came and took them all away;" for it is declared, "So shall the coming of the Son of Man be."

They only are wise servants who stand "like unto men that wait for their Lord." The day when Jesus in burning glory shall descend with his myriad angel host, will be one of awful terrors to unbelievers, but glorious will it be to them who love His appearing; for He cometh to give eternal life to both waking and sleeping saints. How surpassing sweet is the reflection of the pilgrim when he backward bends his gaze upon a life of struggle, that faith and hope in the object striven for grow brighter and brighter as the sun of life sinks into the west, and already, perhaps, withdraws its animating rays; for well that pilgrim knows he soon will be born into a life whose sun will ever be at meridian brightness.

What, then, though waiting ones become enveloped in fiery trial, or be called upon to go down into the dark valley of the shadow of death? Like the Psalmist of Israel, they need "fear no evil," for over and beyond all, the eye of living faith will view with transporting delight the saints' unfading inheritance. With eager, longing gaze, it will behold the eternal kingdom nigh. How blessed will they be who attain thereto! Free from the fetters of mortality and death, decked with the bloom of immortal youth, secure in unending association with dearly loved and loving ones, what joy will be then? No pain, no sorrow, no dying, no nothing but an eternity of joy unspeakable and full of glory. "Blessed are those servants whom the Lord, when he cometh, shall find watching;" for "the Son of Man cometh at an hour when ye think not."—*Herald of Life.*

THE RESURRECTION OF CHILDREN.

As the Gospel of Jesus Christ is a Gospel addressed to persons of adult age, we could not expect to find in it more than indirect allusions to the destiny of infants; yet the importance of the subject warrants us in believing that it would not be passed by unnoticed in the revelations of the divine will and purpose concerning our race. For the subject *is* important.

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Doubtless the larger portion of the human race slumber in little graves. And from almost every heart, and hearth, and home, a tender tie stretches away to some flower-strewn mound, where the idols of the heart are mouldering back to dust again. And it is no idle question that we ask, when we inquire, what is to be the destiny of this unnumbered throng; what the end of these ten thousand hopes that have budded for blasting, and blossomed for decay?

It is true that these infant-multitudes have not the faith, and hope, and love that mark the saints, whose resurrection we have seen is so fully assured; but it is also true that they are not sinners, save as they belong to a fallen and ruined race. It is alleged that they have formed and developed no settled character, whether good or evil; and this is true, but how well it would be for older persons if as much could be said for themselves. For, the man who thinks that the character which he has formed entitles him to salvation, knows little of the plague of his own sinful heart, and less of the grace and mercy of Him who came to seek and to save the lost. For, were it not for the cleansing blood of Jesus, the pardoning love of God, and the sanctifying power of the Holy Ghost, the *character* which we have formed would only serve to plunge us in condemnation and perdition. And if God can redeem, and cleanse, and bless, and glorify sinners so vile and polluted as we, shall He not also gather the sweet buds and blossoms of humanity, in their infantile innocence and love, and plant them beyond the storms of sin and sorrow, to bloom and brighten in the paradise of God for evermore!

And if Christ was "much displeased" when His ignorant disciples, thinking, with many now, that children were of small account, repelled them from His sacred presence—will He not be still more displeased with those whose theories and notions would forever bar the myriad throngs of little ones for whom He shed His blood, from the glory of His presence in His kingdom.

But weighty as these considerations may seem, we are not left to depend upon them, but are remitted to the Word of God, where we shall find there exists sufficient evidence to assure us of the resurrection of the little ones who slumber in the dust of the earth.

I. The blessing upon Abraham and his seed, which was confirmed by an oath, while it included Christ, did not *exclude* others born of the Abrahamic stock. The seed of the servants of the Lord are often mentioned as subjects of especial blessing; and though unbelief, and persistent rebellion, and disobedience might cut off a child of Abraham from the household and inheritance of the father of the faithful, could sinless infancy and innocence deprive him of this blessed brithright, or prevent him from receiving his fair inheritance? Should a child be cut off and excluded from the heavenly portion because his earthly life is impaired, shortened, and taken away? Surely this cannot be in accordance with the mind and will of that Lord whose tender mercies are over all His works.

II. We are told that when Herod, seeking the life of Christ, slew all the children that were in Bethlehem, "from two years old and under," "then was fulfilled that which was spoken by Jeremy the prophet, saying, In Rama was there a voice heard, lamentation, and weeping, and great mourning; Rachel weeping for her children, and would not be comforted because they are not." (Matt 2 : 17, 18.) But if we turn back to the prophecy here referred to, we shall find some consolation which accompanies it, as follows: "Thus saith the Lord: A voice was heard in Rama; lamentation and bitter weeping; Rachel weeping for her children, refused to be comforted for her children, because they were not. Thus saith the Lord: Refrain thy voice from weeping, and thine eyes from tears; for thy work shall be rewarded, saith the Lord; and they shall come again from the land of the enemy. And there is hope in thine end, saith the Lord, that thy children shall come again to their own border." (Jer. 31 : 15, 17.)

This prophecy is a prophecy of captivity, but not of captivity among the nations of the earth. Rachel—standing for the mourning mothers of God's people, as Jacob or Israel stands for the whole nation—weeps, not over her captives,

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but over her *slain*. She refuses to be comforted, not because they are absent or are prisoners, but "because they are not;" because they are dead. But the Lord appears as a comforter. He says, "Refrain thy voice from weeping, and thine eyes from tears." He says to the "Rachels" whose little ones, born of such sore travail, and watched with such tender care, and then snatched away before they could know the heart that loved them, or repay the hand that bore them up, He says to *thee*, oh stricken mother, "Thy work shall be rewarded!" Those toils were not in vain. Those pangs and cares were not without reward. Those tears have not fallen to the ground unseen. Those faithful acts of tender love are not forgotten in the grave where your loved one lies. And though the cold, pale lips of death give back no answering kiss, and utter no sign of gratitude, or promise, or blessing; yet He who planted a mother's yearning in thy heart, and formed thee for the sympathies of motherhood and love, hath said, "Thy work shall be rewarded, and they shall come again from the land of the enemy." For when the last enemy, death, shall lose his ancient reign, then He who said, "Suffer the little children to come unto me, and forbid them not," shall bring back "to their own border"—the border of the heavenly paradise, the little ones who have slept so long in death's captivity,—

There my little ones, I know,
Round me shall be clinging;
There the loved of long ago,
With me shall be singing.
Loving eyes shall on me shine,
Hands shall stretch to meet me,
Loving arms shall round me twine,
Loving voices greet me.

III. On more than one occasion Christ presented little children as types and patterns for the imitation of His disciples. These were His words: "Whosoever shall not receive the kingdom of God as a little child, shall in no wise enter therein." (Luke 18: 17.) And when the disciples came unto Jesus, saying, "Who is the greatest in the kingdom of heaven? Jesus called a little child unto Him, and set him in the midst of them, and said, Verily I say unto you, except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever, therefore, shall humble himself as this little child, the same is greatest in the kingdom of heaven; and whoso shall receive one such little child in my name, receiveth me; but whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck and that he were drowned in the depth of the sea." (Matt. 18: 1–6.) And when they brought their little ones to Him, that He should put His hands upon them and pray, He said to those who repulsed them from His presence, "Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And He took them up in His arms, and put His hands upon them, and blessed them." (Mark 10: 14–16.)

"Of *such* is the kingdom of God." And with what propriety can this expression be used, if such little children are excluded from the heavenly realms? How is it that little children, in their artlessness, helplessness, and simplicity; in their gentleness and tenderness of spirit, are set forth as patterns to which all the saved *must* be conformed, if they themselves are to be excluded from that heavenly home and that great salvation? "Of such is the kingdom of God;" or, as the Bible Union version renders it, "To such belongs the kingdom of God;" or, as Granville Sharpe translates it, "Unto such belongeth the kingdom of God."

Now the kingdom of God is that home of glory where Abraham, Isaac, and Jacob, and all the prophets, shall be seen. But others are to enter on condition that they become as little children; for "to such"—to little children, and those who become like them—"belongeth the kingdom of God." And well it may be so; for the same Jesus who loved, and embraced, and blessed, and died for the little ones, when He was a pilgrim here, shall be there to receive, and love, and bless them evermore. And that person who, putting away high thoughts of pride and self-righteousness, becomes as a little child, and so finds entrance to that heavenly

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kingdom, will find it an Orphan Asylum on the grandest scale the world has ever seen.

All through this world God has had special charge and care for the little ones. When father and mother have forsaken them, then the Lord has taken them up; and however other angels, charged with other less momentous cares, may have stood within the outer courts of the heavenly palace, "*their* angels do always behold the face of my Father which is in heaven."

And in that day when He who bade "the fatherless and the widows" to "come and eat and be satisfied," in Israel's ancient feasts (Deut. 14:29); who reserved for "the widow and the fatherless" the forgotten sheaves and the gleanings of the harvest-field (Deut. 23:19–21); who required each Israelite to profess and declare before the Lord and His altar, from year to year, that he had given "unto the Levite and unto the stranger, to the fatherless and to the widow," their accustomed portion of the harvest-fruits (Deut. 10:18); who "doth execute the judgment of the fatherless and the widow" (Deut. 10:18); whose curse is on him "that perverteth the judgment of the stranger, the fatherless, and the widow" (Deut. 27:19); "who preserveth the strangers and relieveth the fatherless and the widow" (Ps. 146:9); who is the "helper of the fatherless," "judging the fatherless and the oppressed" (Ps. 10:14, 18); who is "a father of the fatherless and a judge of the widows, in his holy habitation" (Ps. 68:5); and before whose face the only religion that is "pure and undefiled," "is this: To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world" (Jas. 1:27); when He shall be Lord over all the earth, and His will shall be done on earth as it is in heaven, it shall be a blessed time for little children then.

"Of such is the kingdom of God." His kingdom shall be their home. For He who passed through every phase of human life that He might sympathize with every class, who died for all because that all were dead, who gave His life a ransom for all, because all were bound in the common chain of mortality, will not forget the little ones, for whom He ever felt such tender love, nor bar them from the blessings that He purchased with His blood. God grant that we, receiving the kingdom of heaven like little children, may share the glories He prepares for them.

THE SIGNS OF THE TIMES.

Our Saviour made it a subject of accusation against the men of his generation, that they did not observe the sign of the times. They professed to know what the weather would be, the most uncertain of all natural events, and yet their eyes were closed to those wonderful indications of providence by which God was pointing out to the nations the advent of His Son.

There are among us not a few who think that they see, in the affairs of the world at this time, signs of the second coming of the Son of Man. We do not refer to those who go into minute questions of arithmetic, and undertake to predict the year and the day of His coming, but to that large and growing company of sober-minded, devout Christians, who believe that the Lord has left to his people a perpetual command to watch for His coming, and who think that the events of the present day indicate that He is near at hand, that He may come perhaps during this present generation.

A plain, unlettered reader—and the Gospel is meant for such—can hardly read the New Testament attentively, without getting the impression that Christians are enjoined to live in a state of perpetual looking for some glorious manifestation of the Son of Man. It is to this fact, doubtless, that in every age of the Church this feeling of expectation has showed itself. Nor does such a feeling in the minds of God's people indicate any uncertainty in his gracious purposes. He may have fixed a certain year and day on which our Lord Jesus shall again appear on the earth, and yet have purposely left the signs of the event in that obscure condition that no man can know certainly when it will be, and yet all men should live in a sober expectation of its approach. The state of mind of one who believes that his Lord may at any time return to the world, is not one to unfit a

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man for present duty. If indeed it were definitely revealed that Christ would reappear on the earth on the 25th of December, 1869, the announcement might doubtless tend to derange the affairs of the world. But that general state of expectation, which is taught and cultivated by most of our Second Adventists, is not of a kind to interfere with the regular course of worldly affairs, while it is eminently adapted to allay the perturbations of the mind, and to check the undue desires for worldly gain or pleasure. The event will indeed come but once, and in its own due time; but the expectation of it, the looking for it, is a perpetual ordinance for every generation, the duty of all time. It is one means by which the Lord keeps His Church in its proper attitude, with its face turned upward.

Besides this general duty of the Church, there are duties to particular individuals, growing out of special indications of Divine providence toward them. God gives us intimations of His will, not only in His Word, but by what happens to us in our private affairs. It is the duty, therefore, of every Christian to look for the signs of his own times, as much as it is the duty of the farmer or the mariner to watch the appearance of the sky. . . .—*S. S. Times.*

Editorial.

A WORD TO OUR READERS.

It is hardly necessary that we should keep our readers reminded of the fact, that we do not hold ourselves responsible for all that appears in the department of "Special Contributions." This was distinctly stated in the earlier history of our Serial. There is much that comes to us for publication, on which we do not presume to pass an opinion, except that we think it fit to be submitted to the attention of our readers for consideration and further inquiry. It is not, therefore, to be concluded, because an article appears in this department of our issues, that we accept and approve it as setting forth precisely the doctrines or interpretations which we hold; but only that it is a fit subject for examination. We do not always appreciate, and certainly cannot agree to stand for, all that our contributors write. Such articles must pass for what they are worth, without respect to any supposed indorsement of ours. We are happy that so much is written with which we can agree, and which we are thankful to be able to lay before the public. We could wish, however, that we had more well-thought and well written articles. We need them, and the Church also. We also need money. Our Serial must be discontinued if not better supported. Let those in arrears remit at once. We hope the bills sent will receive due attention. We are thankful to the prompt, and we admonish the negligent.

AN INSPIRED EPITOME.

Titus 2 : 11–14.

The Doctrine of the Church is a matter of the utmost gravity. No pains should be spared to keep it pure. Unless a traveller is going in the right direction, his exertions, however well-meant, are useless. God recognizes the importance of this matter, and instructs us accordingly. The Apostle charges Timothy to take heed to his doctrine, and to guard the doctrine of others. (1 Tim. 4 : 16, and 1 : 3.) He writes to him respecting things contrary to sound doctrine (Titus 2 : 1), and declares that the time is coming when men will not endure sound doctrine. (2 Tim. 4 : 3.) He also urges Titus to speak the things which become sound doctrine. Jesus condemned the Pharisees because they taught for doctrines the commandments of men. (Matt. 15 : 9.)

The Apostle writing to Christians accustomed to the tenets and theories of Greek schools of human philosophy, and apt to be influenced by their refined sophisms, asks them why it was that they acted inconsistently with their position, being dead to the world. He asks them why they submitted to dogmas regulated by the teachings and injunctions of men; dogmas, at best, liable to misuse, and certain to perish eventually with the sinful culture in which they originated. And he gives a specimen, in the saying: "Touch not, taste not, handle not,"

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and then further analyzes and exposes this pretended wisdom. (Col. 2:18–23.)

We also read in the New Testament of doctrines of devils, 1 Tim. 4:1; of being carried about with divers and strange doctrines, Heb. 13:9; and we are instructed that he that abideth not in the doctrine of Christ hath not God. (2 John 9.) Attentive Bible readers will readily call to mind other similar passages.

Doctrine means teaching. In common church usage we apply the term doctrine to the fundamental truths of the Christian religion. The continual inculcation of doctrine, especially in the catechetical form, is an ancient and approved practice; the neglect of which, in more recent times, shows plainly what the prevailing tone of sentiment is.

But what *is* sound doctrine? Schools of theology may, or may not, teach it. They are apt to be tinctured with the spirit of the day. It has several times happened that those were called heretics (because of their dissent from the ruling majority) who, in point of fact, sedulously held and kept the faith in its purity. Public opinion is impatient of contradiction. It has sometimes been wrong.

Sound doctrine is nothing of human invention; but the truth revealed from heaven. And to ascertain what it is, we must examine what the Scripture teaches. Just that, and nothing else.

For reasons growing out of the present condition and constitution of mankind, we have in the Bible no systematic presentation of Divine truth; but the doctrine is, in the happiest manner, interwoven in the sacred text with narrative, petition, prophecy, and exhortation.

Here and there, however, we might, perhaps, expect to find a few sententious and comprehensive summaries. And such is the case. Thus the eleventh of Hebrews is a synopsis of the life and history of the Old Testament saints. A synopsis of the mystery of godliness is found in 1 Tim. 3:16. And in Titus 2:11–13, we have an epitome of Gospel doctrine as applicable to our present condition; whilst verse 14 enlarges the field of view, and carries us into the unnumbered *aeons* of the future.

If it be asked, then, what should a faithful Gospel minister, who knows it is his duty and his privilege to please, not men, but Jesus Christ, whose servant he is called to be, teach? the answer is easy; for in this passage from Titus it is divinely settled. Every one of its truths is bitterly unpalatable to the world, and to mere formalist and nominal professors. Let us briefly examine it.

Firstly, then, we learn, that man is a lost sinner, and has a wicked heart. For he needs "salvation;" verse 11. He can do nothing for himself, and is entirely dependent upon divine pity for help. The "grace" of God has brought salvation, by the merit, and through the incarnation and sufferings of Jesus Christ. Consequently human merit, inherent or acquired, is out of the question. All this is involved in the short and weighty phrase, "The grace of God, that bringeth salvation." And as the corruption is universal, so is the offer of grace, for it has "appeared to all men."

This grace likewise instructs us, and regulates our conduct, and our aims. Our conduct for the present age is only temporary, we should not be absorbed in it, or the condition of things connected with it. Though we have an inclination to evil, we have a heavenly principle implanted in us, and divine illumination and assistance; therefore we should avoid whatever is contrary to God's will, though it may cost us self-denial at present. We are to "deny ungodliness," we are to shun "worldly lusts" that abound on every side, and tempt us. We are to exercise a wise sobriety, to "live soberly;" we are to live uprightly, "righteously;" and in the fear of God, "godly."

And this grace regulates our *aims* likewise. It shows the true and grand purpose of life to be, the expectation of and preparedness for the "manifestation of the glory of Jesus Christ," at his return to the earth. And this expectation is defined to be a "happy" one (*μακαριος*). Those who truly cherish it, and live accordingly, carry about within them a well-spring of *joy*. They are lifted, measurably above the world, its temptations and its trials, as being only temporary. They learn to form just estimates; to bear hardships as incidental to the present journey. A happy one, because the object of their desires

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will not elude their grasp, nor disappoint them. A happy one, because it leads them to seek to qualify themselves for their future position, and above all, to become assimilated in moral character to that exalted personage, in whose society they expect to spend eternity; who is the quintessence of all that is lovely and desirable, great and divine; who is holy, gracious, powerful, wise and good; and from whose immediate hands they expect to receive their unspeakably glorious, and (it may be), kingly and priestly allotted stations.

The Master whom they love and serve is divine; for He is "the great God;" and He is their only help and trust, their "Saviour." It is His love, and His love alone, that bought them free, by the shedding of His blood; by making the greatest possible sacrifice; by pouring out His soul, likewise, unto death; by making his soul an offering for sin;—in a word by giving *himself* for us. The result is, that we are delivered from all irregularity, all "lawlessness," all divergence from the perfect love of God, and the consequences of its infraction by ourselves or others; and that, having been thus "purified," we are set apart, by Jesus Christ, for His own "special" purposes and use. Our present condition and conduct, in abstaining from sin and doing good to our fellow-men, are distinguished from those of others; and our future position will be something unique. We shall be employed for the performance of actions teeming with blessings and joy; being thus, in a measure, assimilated to the divine nature,* whereof, by virtue of our exalted position through the election and merit of Jesus Christ, we have become partakers. This our Lord taught to His apostles, in His last confidential interview, and declared, besides, that there was yet a reserve of goodness, and glory, and wonders, which they were not then in a condition to receive, comprehend, or bear.

All this is contained in this short synopsis of Christian doctrine in the second chapter of Titus;—connected with it, necessitated by it, or growing out of it, and abundantly confirmed by the other Scriptures. And elsewhere it is stated that this glorious destiny is according to the eternal purpose and election of God. See Ephesians 2:10; and the whole of that wonderful epistle, which discloses and unfolds the economy of redemption, and casts the longest sounding-line into the unfathomable profundities of the coming "ages of ages."

The following is a literal translation of this divine epitome of doctrine, contained in Titus 2:11, 14: "The saving grace of God has appeared to all men, teaching us that, refusing and denying ourselves ungodliness and worldly lusts, we should live soberly, uprightly, and godly, in the present age; earnestly awaiting the blessed hope and manifestation of the glory of the great God and our Saviour, Jesus Christ; who gave himself, on our account, that he might redeem us from all lawlessness" (iniquity), "and purify for himself a special" (extraordinary) "people, zealous for good works."

Now observe the words: "purify for *himself*." Modern Christendom, in its carnal conceit, believes that the Redeemer is for man—made for him exclusively, and to be monopolized by him. But here (and elsewhere) we learn that man is for the Redeemer; his deliverance is but the transparent medium through which shine the divine perfections, and through which they will be displayed, increasingly, forever.

And observe, again, the lesson contained in verse 13, viz.: that the characteristic attitude of a Christian is, an earnest expectation of that happy hope and manifestation of the glory of our great God and Saviour—the characteristic attitude natural to, and inherent in, every right-minded believer. For the text makes no exceptions. If some, who insist on possessing uncommon clearness of vision, are persistent in asserting that walking men are trees, nothing is effected thereby. Only the imperfection of their sight is manifested. The characteristic attitude remains as stated.

Hence it follows: *that the hope of the Gos-*

* 2 Peter 1:4. Satan, ever intent on concealing or perverting divine truth, and foreseeing this, has travestied this, likewise, in his "Babylonianism," *i. e.*, the spurious religious systems, beginning at Babylon, which he has invented; as we see in the subtle, intellectual Hindoo mythology.

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pel is, the manifestation of the glory of Jesus, at his second coming. This is settled by divine dictum. The Holy Ghost himself, in His epitome, defines the characteristic attitude of a Christian. So, then, in this beautiful arch of divine truth, if the cross is the foundation, the second coming of Jesus is the *keystone and centre.*

Then lift up your heads, little flock! Ho, ye weary and tempest-tossed! Ye who, waiting for Jesus, are discouraged by the coldness and neglect, and, too often, the sneers and open opposition, of the professing church that is called upon to show forth the death of the Lord *till He come!* Well we know, they push you hard They say you are ☞ "second adventists," and make this (such is the spirit of the time) a keen term of reproach, which, coming from those who love Jesus, or say they do, and who ought to sympathize with you,—which, coming from them, we say, hurts your hearts. Not the appellation, though, for it is your glory (Jer. 9:23, 24); but the spirit that prompts the cry. They say we are "always harping on one string; one-sided; repellant to the world; frightening people; always preaching the second advent." "Second adventists," did they say? Ay, ay, we glory in it. Stand firm, men, and close the ranks! We march to *divine* music, the symphonies of the Holy Ghost; beginning with the great diapason of Golgotha, and about to end with the grand hallelujah chorus, "The Lord God Omnipotent reigneth; for the marriage of the Lamb is come, *and his wife hath made herself ready.*" Such men may well be firm.

Have courage, faint ones! Though ye be but as a flock of kids, and the Syrians fill the country, take in your earthen vessels the hidden light of divine truth, and shout, "The sword of the Lord and of Gideon!"

Clad in the perfect mail of the Beautiful House, you are invulnerable. Be of good cheer! Ye are a full match for Apollyon in the valley.

Cease from *man*, whose breath is in his nostrils; for wherein is he to be accounted of? *Here* is a refuge. Here is encouragement. Here is consolation. Though you never hear the advent preached from your pulpit, here is a divine teacher, who neglects it not, and with whom you may evermore, and at all times, sweetly commune. And if, while your orthodoxy and "evangelical" views are admitted, you are yet continually reproached with being one-sided, and dwelling too exclusively on the coming of Jesus, to the neglect of the practical doctrines (?) of our most holy faith, here is your unanswerable reply, put into your mouth by God himself. Here he settles what is true Gospel preaching. Here we see that the axis of glory revolves in these two pivots, the cross and the kingdom. The kingdom through the cross, and the cross *for* the kingdom.

There are those that need to revise their theology and their text-books, to make them conform to this Divine Epitome of religious truth, which declares everything in the future and the present to be connected with and to hinge on the now too much despised and neglected second advent.

How mighty and yet how simple is truth! Be in nothing terrified by your opponents. This giant of Gath, with terrific presence, comes out armed *cap-a-pie.* One smooth stone, this text to Titus, lays him low. What if this champion is not yet dead? Is it not that he may strut his day, so that the living God may have more glory? You cannot fight in Saul's armor. Do not essay the ordinary weapons. Go forth with the trust of the young shepherd after God's own heart. Take nothing but the sling and this smooth stone. And the whole assembly of the Church and of the universe shall know that the Lord saveth not with sword and spear; for the battle is the Lord's! E. E. R.

MORE WORDS TO FAITHFUL WATCHERS.

OURS is a reading age. Never, in all time, has there been such a wonderful testimony borne, in all parts of Christendom, to the near advent of the Lord. Never before have able and pious writers brought to light so many hidden treasures in the word of God. We have diligently perused such as were providentially placed within our reach; we have rejoiced at

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each new discovery of ancient or buried truths, and have rejoiced as one that findeth great spoil. The intense searching of the prophetic word amid the increasing lukewarmness of the Church, is unprecedented and wonderful. The Gospel (if not yet the Gospel of the kingdom), is preached in all the world, for a witness. The world cries aloud for reform; and the demand for a remodelling of society points at the near coming of one who shall "think to change times and laws" (Dan. 7:25); which prerogative belongs to God alone. The nations are beginning to beat their ploughshares into swords, and their pruning-hooks into spears; to wake up the mighty men; to prepare war; to let the weak say, "I am strong." (Joel 3:10, 9.) The nerves of pulsating lightning by which the fulfilment of Rev. 11:10 (at the literality of which "spiritualizers" were wont to scoff) becomes possible, are extending, in all directions, through the deep profound. Catholic Europe in the South, filling the old Roman earth, and just about to confederate and carry the whore (Rev. 17:3), prepares for the onslaught on Protestantism, and is about to throw new light on verse 6. The four ancient Greek kingdoms, as predicted by Daniel (ch. 8:8, 9, 17, and especially verses 22 and 23), are evidently about to arise out of the ruins of the Turkish empire—Greece and Egypt being already in existence. Late news reports that even Count Bismarck, in a projected new map of Europe, *gives* the Rhenish provinces to France. The ancient Roman empire was bounded by the Rhine and the Danube. Ritualism has been strangely galvanized into life. Democracy is everywhere seething, and nothing will satisfy it but revolution in all things; if it cannot reign, it will divide and dictate. Russia (Gog) is fast and surprisingly gathering to herself the nations spoken of in Ezekiel 38 and 39. Everything indicates despatch, shortness, concentration. Wars last only a few weeks, and can be multiplied.

And what of Lo-Ruhamah and Lo-Ammi? (Hosea 1.) Are there not signs of the coming Hephzi bah? (Is. 62.) Israel, though *not yet* circumcised, is nearing Gilgal. Though yet without a prince, kings do honor his mighty ones; like him who recently left behind him—so they say that know—200 millions of gold. Fertility is returning to Canaan. All that is needed (report says) is colonists and security. The bed of the ancient Kidron is discovered, 90 feet below the rubbish of ages; and the diligent explorers burrowing in Moriah are but anticipating the predicted time when the servants of Zion shall take pleasure in her stones, and favor the dust thereof, and when the Lord shall arise, shall appear in His glory, and shall build up Zion. (Ps. 102) Solomon's masons contribute to the garnishing of our metropolitan memorial churches, wherein the great ones of this world are allured to bestow the favor of their presence. The "Universal Israelitish Alliance" is gathering round its standard the orthodox Jews, to whom nine-tenths of that people belong. Such is the antiquarian activity at Jerusalem, that it is as though men were making preliminary search for the tower of Hananeel, and the gate of the corner, in preparation for the going forth of the measuring-line over against it upon the hill Gareb, to compass about to Goath. (Jer. 31.) Not discerning the time, a colony has settled at Jaffa, and failed. The whole East is reviving; the ancient systems of idolatry are tottering—to give place for what? The Orient is coming into the brotherhood of commercial nations, and trade seeks its ancient channels.

The future of Europe is clearly outlined before our eyes, as the prophets of Jehovah have led us to anticipate. The restoration of the Jews to Palestine, in unbelief, under powerful patronage, is close at hand. Any ordinary observer can perceive these coming events. Therefore, the end of the Times of the Gentiles is here, and Jesus will soon return to the earth. Nothing but shutting the eyes, or dreaming, can hinder it from being seen.

According to the best of our approximate insight into chronology—for God, in His wisdom, has not yet suffered us to attain to precision in it, else we could fix the day and hour—the Jubilee of Jubilees is at hand, and the 6000 years are about to expire. The year-day fulfilment of the Revelation seals, trumpets, and

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vials, seems to be before our eyes—all but that of the last vial.

In view of all this, will you, O ye beloved watching ones! become weary, faint in your minds, and slumber on the enchanted ground? No; a thousand times no! Lest, coming suddenly, the Master find you sleeping. What He says unto all, He says unto you: "*Watch!*"

The vision is for a fixed time; it will surely come; it will not tarry. (Hab. 2:3.) Though it seem to tarry, wait for it. Let us be like men that wait for their Lord! Let us wait for the Son of God from heaven! (1 Thess. 1:10.) Let us be waiting for the coming of our Lord, Jesus Christ. (1 Cor. 1:7.) May our hearts be directed into the patient waiting for Christ. (2 Thess. 3:5.) Say: "I wait for the Lord; my soul doth wait; and in *His word* do I hope." (Ps. 130:5.) Remember, those *that wait for the Lord* shall change strength; *they* shall mount up with wings as eagles. (Is. 40:31.)

And, O ye faithful ones! who amid obloquy are giving "the meat in due season," read Luke 12 again, and remember the Master's special encouragement, and the great and special promise He gives you there.

How can we doubt that the next thing may be the call, "Come up hither!" Doubt it not; the *parousia* of Jesus, unless all signs and all prayerful study fail, and all judgment be at fault, is *imminent.*

Though we are not to know, and cannot yet know, the day, we do know that His coming is nigh, even at the doors. Any one of these days or nights His ready ones may vanish from their places. For our part, we confess that we watch the phases of the politics of the day with intense interest, trying to catch, through them, the sound of the footsteps of our glorious KING.

But, beloved, if our *politics* are in heaven, our *life* must also be hid, with Christ, in God, and we must mortify our affections which are upon the earth. Else we may hold the ancient orthodox faith, and we may speak with the tongues of men and of angels, and it will profit us nothing.

When our thoughts would compass the mighty event, it is too wonderful for us. It is high. We cannot attain unto it.

"We shall not all sleep." (1 Cor. 15:51.) "He who is living, and believing in me, shall never die." (John 11:26.) O solemn, humbling, joyful, exultant, rapturous thought! Tomorrow, in my flesh, yet no longer corruptible, I may see God! What, O my soul, doth this imply! O how comforting the thought, that we are compete in Jesus; in Him who was made sin for us, that we might be made the righteousness of God in Him.

A recent contributor, who wrote of "The By-ways of the Bible," and whose pieces we read with interest and profit, has pointed out how Elijah's servant went to look from the top of Carmel, and went six times in vain. Now if the expectation in *this* year should prove to be the seventh time, the type would be completed.

But suppose that she who is travailing will not yet bring forth? (Micah 5:3. Rev. 12:5.) Then let us in nothing be terrified by our adversaries, or by the quiet satisfaction, or the "I told you so" of brethren beloved in the Lord, whose eyes (as were once ours) are still holden respecting the pre-millennial advent of our Lord. We are in the way of duty; we are obedient to our Lord's special command. If we are faithful, we shall reap the reward in a closer walk with God; and a greater reward hereafter. Though we should even *fall asleep before* He comes, as did our fathers, we shall share the lot of the apostles, and of him who hoped to attain to "the out-resurrection from amongst the dead." (Phil. 3:11.) It cannot be that the larger company who have fallen asleep in this hope should *lose* thereby, though, indeed, God, in his sovereignty, may do what he will with His own, even if He should say that the last shall be first. We shall not lose by that, even by falling asleep, so long as we are obeying His express commands. So long as we are sober, and watch unto prayer, we need not be distressed by the cry of "fanaticism," or the fact that Satan sows grievous tares among advent wheat likewise. Our duty is to die praying, "Come, Lord Jesus;" and the hope this prayer embodies is, most certainly, the

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hope of the sleeping saints, and this prayer their prayer; even if, when on pilgrimage, they understood not their true calling as *the sons of God*. "What is the chaff to the wheat?" saith the Lord.

May we and our readers be conformed to the image of the Son of God, and grow in grace and in His knowledge! He that testified these things to John, said: "Surely, I come, quickly." Our hearts reply: "Even so. Amen. Come, Lord Jesus!" E. E. R.

THE DOCTRINE OF FORGIVENESS.

"Know that the Son of man hath power on earth to forgive sins."—Matt. 9 : 6.

THE blessed Jesus here makes a most impressive assertion of his pardoning power—one of the very highest and sublimest powers in the universe.

He was at the time in his own city, Capernaum. He had just returned from the opposite side of the lake, whence he had been desired to depart. He had there made a marvellous assault upon the dominion of Satan, and showed his glorious power and willingness to heal and dispossess, but the people preferred their swine and their sensual quiet to his holy rule and saving presence. They besought him to depart out of their coasts; and he accordingly departed. Where the saving Christ is not wanted he will not obtrude and force himself and his mercies. But, he was better known and more highly appreciated in Capernaum. His arrival there was soon noised abroad, and applicants for his friendly and merciful aid were not wanting. Among the rest, a poor paralytic was carried into his presence, and his gracious interference to give relief, solicited. Percieving the faith in which the application was made, and seeing the distress of the disabled patient, he at once addressed his consolations to him, saying, "Son be of good cheer; thy sins be forgiven thee." It was more than was asked; and some said it was blasphemy so to speak; but to him the bonds that hold men's souls, are no stronger than the disabilities which are upon men's bodies; and, realizing the connection of one with the other, he ruptured both classes at once, and sent the sufferer rejoicing to his home, released at once from his palsy and his sins.

Nor is there a more precious part of the Gospel than that, which tells us of a Saviour with power to set free from condemnation. But this is the Gospel we preach. And we need go no further than this text, to assure ourselves forever, "that the Son of man hath power on earth to forgive sins." He here claimed this power, and offered, as the incontrovertible proof and demonstration of the truth of his claim, the instantaneous cure of a confirmed paralytic. And just so surely as that palsied man went home in the full possession of his physical powers, even so unmistakeable is the certainty of Christ's power to exempt men from all the pains and penalties of their crimes.

It is also very important for us well to understand this vital part of the Gospel, and to know the precise nature, attributes and means of so great a benefaction to the children of men.

Sin necessarily pre-supposes law; for where there is no law, there is no transgression. Law implies the existence of government, and the exercise of authority. Where there is no government, there can be no law. The government presupposed, is the government of God; and the law implied, is the Law of God. The Author of the universe, is necessarily the *Sovereign* of the universe; and the Maker and the Preserver of man, is by necessity the rightful *Lord* of man. And as we are moral beings, we cannot escape from moral responsibilities, or from obligations to the government of our Creator. The Almighty hath also sufficiently indicated what His law is. It may be learned in part from careful observation of the ordinary course of things, and from those inward instincts and moral judgments which we call conscience. But the Divine Law has been more particularly and specifically articulated in His word, summed up in what we call the Ten Commandments, and resolved into its all-embracing substance in those marvellous words of the Lord Jesus, in which he tells us, that all the law and all the teachings of the Prophets are comprehended in two great precepts: supreme love to God, and love to our fellows the same as to

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ourselves. We are to love the Lord our God with all our heart, with all our mind, with all our soul, with all our strength. and our neighbors as ourselves. This is God's Law, the standard of our whole duty as moral beings. To this standard we are bound to conform, with all our powers, and in every moment of our existences. We are ever so to love, fear and adore God, as always to render to Him a cheerful, unreserved and perfect obedience, to confide in Him alone, and to trust without wavering in all his word and promises. All the separate precepts which God has given us, enjoining particular duties toward himself or others, are only specifications or detailed applications of these general principles. And any departure or variation, in heart or life from these fundamental and all-embracing principles, is *sin*. These constitute the Law, and sin is the transgression of the Law. Hence, as has been said, "Everything is sin which varies from the Law of God." It may exist in the form of defect, bias, feeling or act; but wherever there is not in the soul, and living in all the heart and life, a constant supreme love to God and charity to all mankind, there is deviation from the Divine standard, and that deviation is *sin*. It does not require that the deficiency should be acted out in the world of external deeds. The Law is spiritual. It looks to the state and condition of the heart, feelings and thoughts. It takes cognizance, not only of what we say and do, or neglect to say and do, but especially of the inward life. In its view, as a man thinketh in his heart, so is he. It is one's mental apprehensions, spiritual affections, inward desires, and hidden biases and feelings, that decide whether we are keepers of the Law or not. And wherever there is a condition of the heart, in which it is not completely under the sway of supreme love to God and harmony with His will, there is sin.

Law also involves penalties. A law without penalties ceases to be law, and degenerates into mere counsel or advice, which one may take or set aside with impunity. Where there is government there must be a punishing power, and inflictions to be visited upon the disobedient and unruly. The Law of God, then, to be Law, must embrace penalties to be visited upon those who violate, or fail to keep it. "The wages of sin is death." "The soul that sinneth, it shall die." *Death*, then,—death in all the higher and proper enjoyments of our being, is necessarily linked with sin. It may not follow at once and fully upon the commission of crime. There is always an interval between the perpetration of an offence, and the full visitation of the penalty which it incurs. But wherever a sin exists, there is at the same time a prescribed punishment linked to it. Every sinner, therefore, however little he may feel or think of it at the time, has suspended over him the condemnation of the law he has violated, and is only awaiting the period when that sentence shall be executed upon him. And as no mortal man can pretend for one moment to such a state of perfection and innocence as never in his life to have failed to conform to the high and holy standard which God has embodied in His law, so no one can claim to be anything else than a sinner before God, in justice exposed to everlasting punishment. And unless that sentence of the violated law can be in some way satisfied or excinded, "die he, or justice must."

Such, then, is the state in which the Gospel finds every one of us. We are all amenable to a law which we have not fulfilled. Its awful penalties have been incurred by every one of us. Sins of omission if not of commission, and innumerable defects if not active wrongs, stand written against each of us. And against every one of them has gone forth the sentence which binds over to everlasting dying. How, then, shall these bonds be broken, or that sentence be removed? That is the question—and one of the utmost moment. Most people pay but little attention to it; but there is not another which so deeply involves our eternal well-being. And there is only one place in which it is answered. We may interrogate Nature on the subject, but in the unvarying certainty with which all her laws are enforced, with no falterings and no exemptions, she tells us of nothing but inevitable doom. We may search through the annals of this world's wisdom, but will be compelled to come back without a solution of

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the problem. The earth has been full of sacrifices, experiments, and devices by which to buy exemption, and charm away the sense of God's great, awful and overhanging condemnation; but nowhere has there been found a satisfactory success, or place of repose for the hopes of the guilty and the conscience-smitten children of men. Nor is there such a thing as exemption but in the one only way of forgiveness as presented in the Gospel of Jesus. There is no hope for man, but that which connects with the glorious announcement at the head of this article, "that the Son of man hath power on earth to forgive sins."

But what and how is this thing of the forgiveness of sins?

It is not a mere ignoring of them, or a ceasing to know or regard men as sinners. Sins are *facts*. They are immutable entities, and must be acknowledged and dealt with as positive realities. To refuse to know them, would not dispose of them. We may determine not to know or notice the wrongs and misdoings of a criminal, but that does not alter his crimes or constitute a just disposal of them. They still stand as glaring and as guilty as ever. And the Son of man cannot forgive sins by the mere arbitrary refusal to know of them, or to deal with them. He cannot unknow their reality and their turpitude, and must therefore deal with them according to their real evilness in the universe.

Neither does he undertake so to let down the standard of the Divine claims upon man, or so to reduce and modify the demands of the Law, as to allow to offenders to go free on the basis of such poor reparations or miserable payments as they may be able to make. To relax the Law would be to ungod the universe. Whatever else may occur, the sovereignty and justice of the Divine government must stand unimpeached and unimpeachable. And the Son of man can no more let down the demands of the Law than he can abolish the eternal throne of God. He can no more ignore or refuse to know it, and the reality and justice of its precepts and penalties, than he can ignore the reality and the evil of sin. It must be met and disposed of in a way which will neither compromise its majesty, nor interfere with its unsullied honor.

Neither is it for him to unmake the nature of man, or to sever the continuity of our being, so as to disconnect what is delivered and redeemed, from what was guilty and depraved. A man is a unit through all his existence; and if ever he is forgiven and saved, he must bear with him into heaven the same personal identity which was guilty and condemned. The forgiven man must needs be the same identical being that transgressed, and that was guilty and under sentence of death. New springs of life and character may be opened up in his nature, but the same personal existence must remain in true historical continuity. Whatever newness of life may be superinduced, it must be upon the same plant and stem of individual being which was in sin and condemnation.

How then are all these necessities met so as to beget in the Son of man power on earth to forgive sins? The explanation embraces the very heart and marrow of the Gospel, and is as sublime and astounding in the process as it is glorious and transcendant in its results.

The Son of God becomes the Son of man; He conjoins himself with a literal, real and perfect humanity; He lives himself into a pure, innocent and holy human life, under the Law, and under the various stages of human condition; He fulfills the Law in humanity, meets all its demands as a man, and stands before it accepted and justified forever in his earthly manhood. And in that perfect, approved and meritorious manhood, he volunteered to take upon himself, and to answer in his own person for all the defects and sins of all his fellow men. Though justified himself, he agreed to take the place of the condemned; though in justice exempted from suffering, he consented to suffer all the suffering due unto the sins of that humanity which he had assumed, and in his own person lived it into innocence and holiness. Though by his personal righteousness for ever free from each and every penalty of the Law, he yielded himself up to each and every penalty of that Law, to an extent and degree, as full and complete as if he had himself been the perpetrator of the crimes of all human criminals.

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The penalty due unto men's sins was death, and he gave himself up to die that death. The penalty due man's sins was exclusion from God, and he gave himself up on the cross to feel in his own soul the amazing terrors of that relinquishment and exclusion from the enjoyment of God. And, in all things, he voluntarily, and of his own free accord, took upon himself to endure, feel and bear in his own lone and holy person, whatsoever was due in justice to the defects and crimes of all sinful humanity. And on the basis of that voluntary, innocent and complete endurance of all that the broken Law of God had against man, he obtained power before God, and before the Law, to offer and bestow free and everlasting remission and forgiveness to each and every sinner of the race who will come to terms with him;—not by ignoring his crimes, but by atoning for them;—not by robbing or degrading the Law of its just honor and immutable claims, but by satisfying them to the full; not by unmaking and recommencing the existence or being of the sinner, but by coming between him and the punishments which he had incurred;—not by abolishing any facts or interests in the universe, but by a complete and glorious mastery of all that relates to them, and a system of gracious conservation which has struck amazement into the hearts of angels, and will be the everlasting wonder of the universe.

By this means the Son of man overcame to be a new head of the race, through whom there was to go forth a renewing and redeeming power unto the fallen children of men, one great part of which is the complete and effective remission of their sins, the dissolution of the penal bonds under which they are held, and the thorough abolition from them of all the punishments of a violated Law.

On what terms, then, is so great a benefaction let forth to the children of men? That there are terms is evident; for not all are indiscriminately participants in the glorious release. The Scriptures speak of many who shall be accounted deserving of sorer punishment under the ministrations of Christ than was meeted without mercy to the despisers of Moses Law. With all that Christ has done, there still are some upon whom the wrath of God abides, who shall never be forgiven, neither in this world, nor in that which is to come. The context gives the indication of what makes the difference. The paralytic's sins were forgiven him, in that there was a devout and reverential confidence in his grace and power attending the application. "Jesus, *seeing their faith*," pronounced the word of absolution. "God so loved the world, that He gave His only begotten Son, that whosoever *believeth in Him* might not perish, but have everlasting life." "He that *believeth on Him* is not condemned; but he that *believeth not* is condemned already, because he hath *not believed* in the name of the only-begotten Son of God." Jno. 3: 16–18. Nay among the last words the Saviour uttered on earth were these: "He that *believeth* and is baptized shall be saved, and he that *believeth not*, shall be damned."

Here then is the condition upon which sins are forgiven. There must be *faith*. We must believe in the Christ. We must see in Him the glorious Son of man who has obtained the victory for us, and confide in the work He has done, trust to the success with which He has prevailed to meet all the penalties of the Law due to our guilt, and rest all our hope upon His merit and power. And just as we take the simple word which pronounces the work of our deliverance finished in and by Him, that moment, without any works, goodness or doings of ours, we are released—we are free—we are forgiven, and there is "no more condemnation." Being delivered, we are of course to go on cultivating every affection and grace in Christ Jesus; but, so far as the matter of the forgiveness of our sins is concerned, it is done—it is complete—it is as perfect as it ever can be, freely and for nothing, the very instant we have given up to rest in Jesus Christ as our all-sufficient Saviour. It is not a thing of sense to be felt, but a thing of simple faith to be had by our confidence in the truth, that we really and truely have in Christ and His gracious work, whatever is necessary to render us as free from the Law's penalties, as if we had never incurred them.

Oh, it is a blessed truth, that, just as we are,

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guilty, helpless and undone, we have only to take Christ, to confide in the word which preaches Him to us, to let go all other hopes and helps but Him, and our sins are gone, covered, swallowed up, buried forever in his blood!

Reader, have you learned to comprehend and use this glorious truth? Have you learned to take it in so as to be comforted by it against the ten thousand crying deficiencies which we all have to lament? It is your privilege to enjoy it, and to assure yourself forever against all the terrors of conscience, death and judgment without the necessity of one moment's delay, or one single other act than simply to believe it. O see to it that you take and use the blessed consolation. Be not faithless, but believing, and as your faith is, so is it unto you. If you believe and trust fully that Christ has borne your sins, and answered for them, and in that faith cleave unto Him as your Lord, those sins are gone, and you are released from them as surely as you live.

But how is this forgiveness of sins conveyed? We answer, it is carried by the word of Christ. He speaks it. "Son, be of good cheer, thy sins be forgiven thee." But, how does he speak it? He speaks it in his written word. He speaks it in his sacraments. He speaks it by the lips of his servants. Whatever sets Christ before you as the Saviour of sinners speaks it. The whole Church in its testimony of Jesus speaks it. Placed before you to serve you as Christ's ministers, in his name, and by his authority, we speak it. Even these sentences as they meet your eyes speak it, and so carry and convey it even to you, so that you have only to believe it, to bear away with you from this hour the full and perfect release from the whole penalty of all your offences. We tell you from Christ himself that he has answered for you; that he has settled your account with the judgment; that he hath borne away and consumed the whole penalty of your misdeeds so as never to come against you any more, if you will only believe it, and henceforward cleave to Him as your deliverer. Will you not take it, and comfort yourself with it, and strengthen yourself in the Lord with this glorious assurance of his everlasting truth? You have been baptized; in that Jesus has pledged to you God's forgiveness, just as you believe and take it. You are a member of the Church; in the Church a free full and everlasting forgiveness reigns perpetually, if you will just believe and take it. You have partaken of the holy elements of the sacred supper; in them, Christ's forgiveness was put into your hands and into your lips, if you will just believe and take it. At any rate, you have heard the Gospel preached; and in that preaching the word of forgiveness is ever sounding in your ears, if you will just believe and take it. These are the ways in which it is imparted. "The word is nigh thee, even in thy heart, and in thy mouth; that is, the word of faith which we preach; that if thou shalt confess with thy mouth the Lord Jesus, and believe in thine heart that God hath raised Him from the dead, thou shalt be saved."

Let us ask you, then, dear friend and brother, Do you *believe?* Do you *now* believe? We do not ask you whether you have been forgiven! We only ask you whether you believe. And if you do believe in the Lord Jesus Christ as your Saviour, even *yours;* we are here to announce to you, in his name, that *you are forgiven.* Yea, in the name of the Father, and of the Son, and of the Holy Ghost, we declare now, and always, and everywhere, to every one that believeth, that he is forgiven; and if *you* now believe, we do also declare, in the same name and Divine authority, that *you are forgiven*—that now, as these words meet you, at this moment, and without another thing requisite to make the declaration a Divine reality, *you are forgiven if only you believe.* "Be of *good* cheer," then; encourage yourself in the free grace of your Lord. Know the full extent of your privileges. Cleave unto your Saviour. Open your heart wide to Him. Submit yourself in all loving obedience to Him who hath redeemed you by his blood. Try to be like Him in meekness, patience, prayerfulness and charity. Grow in grace, and in the knowledge of the dear Saviour. And the God of all grace sanctify you wholly, in body, soul and spirit unto His everlasting glory. Amen.

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ENOCH'S FAITH.

It is very noticeable how directly, even at that early period of the world, the faith of Enoch centred in the doctrine of the near coming of the Lord to judgment. Indeed, in this respect, he was a consummate Adventist, as all the patriarchs, prophets, and Apostles were. There is but one sentence, of all that he ever preached and testified, that we know to have been uttered by him. That sentence is given us by St. Jude; and it is a sentence about the coming of the Lord with his saints to execute judgment upon the wicked world. That prophecy looked germinantly to the flood, but really, and in its proper sense and fulness, to the coming of the Son of man with power and great glory. Speaking of his case, the distinguished Dr. Candlish of the Presbyterian Church says: "We see, that while the faith of these holy men of old rested on the manifestation of the seed of the woman as engaged in painful conflict, on their behalf, with the seed of the serpent, their expectations reached forward also to his coming in triumph. 'They searched what, or what manner of time the Spirit of Christ which was in them did signify when it testified beforehand the sufferings of Christ, and the glory that should follow.' (1 Pet. 1:11.) It was, therefore, *on the second coming of the Lord in victory, that they set their hearts.* They did not, with the later Jews, overlook his first coming, in suffering and conflict; for they understood well the typical meaning of their sacrifices. But still their eye rested ultimately on something beyond; and it is unquestionable that they, and the prophets after them, delighted to fill their minds with bright and glowing pictures of the advent in glory. *They realized the resurrection state, and the restitution of all things, as virtually near at hand.* And we may be well assured that *this is the real and only secret of such a holy and humble walk with God as Enoch's was; while it is the only effectual antidote to atheistic confidence in nature's permanency, and in the Lord's delay of judgment.*" (Lecs. on Gen. vol. 167.)

And even in some of those more specific aspects of the advent faith, which many are so indisposed to credit, Enoch appears to have been perfectly clear and confident. When the Lord comes to execute judgment upon the ungodly world, Enoch says it is to be "*with* his saints." Now, to come "*with* his saints," there must be some previous *taking* of those saints. There must be a coming *for* the saints, before there can be a coming *with* them. This is plain. Hence there is implied a resurrection and translation, before judgment is visited upon the ungodly world. Enoch not only believed in the revelation of Christ to take vengeance upon the wicked, but he also believed that he and all God's holy ones would already be out of the world, and *with* the Lord, ready to take part in the fearful administration, before the fiery revelation which is to devour the adversaries. He therefore counted on being translated—on being taken out of the world without dying,—and hence sought, by constant watchfulness and prayer, to escape the desolations of the wicked, by a previous bodily transfer to the presence of the Lord.

It has been urged that it is not well for us to dwell much upon these mysterious things; that to give them prominence in our thinking and teaching is deleterious to solid faith and damaging to active and wholesome piety. But the result seems to have been very different in Enoch's case. This was the chief and grand article of his faith, preaching and prophesying. We do not know of a single other word that he ever uttered but this. There is no evidence that he ever preached on any other subject. But we do know that he did believe, teach, and prophesy on this. So far as the record goes, this seems to have been the absorbing and all-comprehending topic of his entire ministry. And yet he is singled out as one of the holiest men that lived before the flood, and all the while "he had this testimony, that *he pleased God.*" Heb. 11:5.

Glorious also was the final issue of his Advent faith. The Epistle to the Hebrews tells us that "*Enoch was translated, that he should not see death.*" He never died at all. God took him bodily to heaven, as the type of what he will do to all, of like precious faith, when the appointed time comes.

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Special Contributions.

THE LAST TRUMPET.

"The mighty sound of this loud trumpet will be heard at once, in the deepest depths of the sea, and in the remotest corners of the earth. Above the stormy winds, the roaring waves, the rumbling volcanoes, and the loudest thunders, the last trumpet, 'the trump of God,' shall sound. And all the dead, whether in the dust of the earth, or in the depths of the ocean, shall hear and come forth."

From the above extract, which I make from a recent number of an excellent paper, it would appear that never has there been heard on earth, so loud a sound as the last trumpet will make. We would be led to suppose that all earthly noises will be low in comparison to it—hushed as it were into stillness by it—that, perhaps, it will be as much louder than the volcanoes, or earthquakes, which threw up the Andean range of mountains, as they are louder than ordinary noises—that it will be in comparison to ordinary sounds as "the shaking leaf, while rattling thunders round us roar." Though that mountain range extends almost from pole to pole, and the igneous action must have seemed as if it would rend the earth, yet we have no reason to believe that it was audible in all parts of the earth; but here will be a sound, it would seem, that will not only be audible everywhere on earth, and sound out to the distant throne of God; but the dead in all parts of the earth and the sea, and in hell, will hear it. That it will awake all of them, and, perhaps, some of them in a fright.

In a somewhat similar strain, an ancient poet has very beautifully and sublimely written:

"Tuba mirum spargens sonum
Per sepulchra regionum,
Coget omnes ante thronum.
Moro stupebit, et natura
Cum resurgit creatura,
Judicanti responsura."

Indeed, it seems to be the idea of many, that that unearthly trumpet, "the trump of God," will be the means of waking the dead of all climes, and of all ages. But, because men have written elegantly, sublimely, and eloquently, are their writings therefore true? May not error be beautifully arrayed? May it not be, that the above extracts are more beautiful than true? Does the word of God inform us that the last trumpet will be heard on earth? That a single mere mortal, dead or alive, will hear it? I admit that much traditional theology will say yes; but traditional theology was not always true in the days of our Saviour, neither is it now. It is a "thus saith the Lord," and not tradition, that makes any theory true. A last, always implies that there are more than one. There cannot be a last, unless there are more than one. To deny this, is to contradict all our ideas of correct language. If then there is a last trumpet, there must also be trumpets which are not the last. How many trumpets are to be sounded? Different passages of the word of God tell us of seven. Rev. 8:2, 6–8, 10, 12; 9:6–13; 11:13; 1 Cor. 15:52; 1 Thess. 4:16. If the last trumpet is not

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the last of the seven, pray tell us what trumpets are mentioned in the Bible, of which it is the last? Indeed, I read of no unearthly trumpets that are to be blown, except the seven.

There is no passage which would lead us to suppose that there will be any peculiar difference in the trumpets, or that one will sound any louder than the others. As we have said, the word of God tells us of seven, but certainly, it would not lead us to infer that there are any more than seven to be blown; and to say there are less, is to contradict the inspired word. The last trumpet then is the last of the seven. We have no warrant from the word of God to believe the last will be any louder than the other six trumpets. Certainly the plain import of the language would lead us to infer that as was the loudness of the first six, so will be that of the seventh—that if the first six are to be, or have been heard by mere mortals, then the seventh will be; and *vice versa*.

I believe that many expositors are of the opinion that at least a part of the six have sounded. Do any of them believe that any man in the flesh, any mere mortal, has ever heard any one of them? Does any expositor that ever has written, believe that any one of the six, will ever be heard by a mere mortal? If none of the six have been, or will be heard, why should any one believe that the seventh will be an exception? Does the Bible ever speak of it as such? Certainly not.

It is true that Rev. 11:15–18, speaks of the judgment of the dead, of the reward of the prophets and the saints, and of the destruction of those that destroy the earth; and consequently the resurrection must then take place. And Rev. 10:7, informs us that when the seventh angel begins to sound, the mystery of God will be finished. When the mystery of God shall be finished, much that is now dark, will be made plain. But though these things come in connection with the sounding, or at the sounding, or after the sounding of the seventh trumpet, yet they are not a consequence of the sounding, any more than the things which come at the sounding of the other trumpets are consequents. It is God who awakes the dead, and not a mere sound. Whatever may be said of the sounding of the trumpets, or what may be God's object in them, yet it would appear that they are not for the benefit of men in the flesh—not to alarm, instruct nor awake them. Their objects may be one of the mysteries which will be finished. J. B.

CHARACTERISTICS OF THE TIMES.

Our days resemble the days of Sodom prior to her doom, and so give token of approximating judgment.

In the present lull in the history of the world, and the cessation of startling and exciting events, such as earthquakes, famines, tornados, ominous sights in the heavens, and national commotions, those of little faith among us are almost ready to say: "My Lord delayeth his coming." But our attention has been specially directed to evidence of a different nature, and coming within the immediate sphere of our own observation. This testimony is as striking and conclusive as that of a bolder and more prominent character, and is quite as strong a proof of nearing judgment, if we will only weigh it properly. Notice.

1. The great wickedness of the world, exemplified more particularly in our own country. Christ has said (Matt. 24:37): "As it was in the days of Noah, so shall it be" in the period of His second coming. He also predicts (Luke 17:28) that there will be a resemblance between the last times and the days of Sodom anterior to her doom.

Previous to the flood, "every imagination of the thoughts of man's heart was only evil continually;" and surely the same may be said of the largest portion of the human race at the present day. How frequently are we startled at the bold, reckless, and even blasphemous expressions used in ordinary conversation! What an obliviousness of self-respect and disregard for the opinions of the more pious and prudent are evinced! The same is also evidence of the exceedingly feeble influence exerted by professing Christians, and is to be accounted for in the want of consistency and faithfulness on the part of church people. We

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can remember when Christians were regarded with respect and admiration; when the vicious and irreligious were constrained by the power of a holy walk and conversation to preserve at least the semblance of propriety, and were guarded in the manifestation of impiety even to those of kindred tastes and habits. But *now* they seem to "glory in their shame," and worldlings and Christians are so commingled in social life that want of reverence for religion meets with but feeble rebuke. Indeed, it has become difficult to distinguish between them.

"The iniquity of Sodom was pride, fulness of bread, and abundance of idleness in her and her daughters, neither did she strengthen the hands of the poor and needy." Ezekiel 16:49.

Who can deny the prevalence of these sins, in a very marked manner, in this highly favored land of luxury, extravagance, and self-indulgence? Greater luxury and extravagance may have at times distinguished certain classes and individuals, but when have these sins prevailed so widely, irrespective of position or means? Recklessness in expenditure seems to characterize all classes and conditions, and, as an inevitable consequence, the hands of the poor and the needy are not strengthened.

The *daughters* of Sodom are particularly mentioned, and as the privileges of women in this country are great, we would expect a corresponding exaltation of character and demeanor. Are these expectations realized? Look at the public prints; look around in your own social circle; survey minutely your own locality; and see if there is not cause for deep humiliation and self-condemnation among women.

These less conspicuous things may be overlooked by those whose attention is not particularly directed to them, but the shocking and unprecedented crimes daily perpetrated are patent to all. Many of these crimes *are* unprecedented, and one has constant occasion to wonder at the depravity which has developed such fruits. The demoralizing effects of the war may partially account for this, but only in part, whilst the fact is clear. Nor is this wickedness confined to this country. We need only refer to the daily journals in corroboration of the truth of the assertion that vice and crime are fearfully on the increase.

2. Another evidence of the corrupt state of the times, is the worldliness of professing Christians. The prediction is that many will be "lovers of pleasure more than lovers of God," having "a form of godliness, but denying the power thereof." (2 Tim. 3:4, 5.) Is it harsh or uncharitable to assert that this prophecy is emphatically fulfilled at this time? Whilst we would presume to judge no individual, we yet feel it to be true of the mass of professing Christians; and the difficulty *we* experience in resisting the pernicious influences around us, causes us sadly to feel that these influences are insidiously destroying the piety of very, very many. "Iniquity abounds, and the love of many is waxing cold."

We remember when ministers did not hesitate to give an unqualified and unequivocal expression of opinion in regard to the amusements and pleasures of the world, and when those whose tastes had undergone a transformation by divine grace felt no reluctance in crucifying themselves unto the world, and had no doubts as to the necessity of entire renunciation of what was then considered worldly conformity. But now many ministers think a denunciation of such things gloomy asceticism; such sombre views of life render religion unpopular to the gay and pleasure-seeking generation of the present age; and so their skilful diplomacy recommends the expedient of a compromise,—meet the world half way,—let the Church abandon some of her rigid requirements; widen the "straight and narrow way" into a "broad and easy path;" assure poor sinners that it is *not* "through much tribulation" that they must enter the kingdom,—and they will readily be lured by this captivating speech. All they ask is the world and heaven too! And the result is the introduction of many into the Church who have but the "form of godliness," whose conduct is enfeebling its influence and bringing it into disrepute. Thus a close and harmonious alliance exists between the world and the Church.

Some time ago a large proportion of the

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members of an orthodox church attended a very questionable place of amusement, and no notice was taken of it by the church, and no reproof came from the pastor. Meeting a member of another denomination, we asked him if he had participated in this amusement, not supposing for an instant that we should receive an affirmative reply. He made a very tart answer, admitted that he had, and justified his conduct. In very great sorrow (for we did not expect it of him), we replied: "Twelve years ago not one professor of religion in this place would have been found there." He answered, in the same spirit, that the progress of enlightened sentiment quite displaced such narrow-minded and contracted views. We spoke of the disreputable character of persons connected with such scenes, and expressed our opinion that it was not right for Christians to patronize iniquity. He thought it very uncharitable thus to judge, and that it was very wrong to indulge in such sweeping condemnations. We merely replied that he would find much stronger and severer ones in the Bible, that we had no ambition to be more charitable than God, and so closed the conversation. He had been most carefully trained, and the influence of a pious mother, both by precept and example, had ever been strenuously exerted against such ungodly pleasures.

A lady not long ago pettishly remarked, "that she wished her minister would not be always preaching about our sinfulness and our duties. That Sunday was a day of rest, and she did not wish to be disturbed and annoyed by such things all the time." Yes, truly, they *have* "itching ears," and if they do not hear the mere empty sentimentality that characterizes much of the preaching of the present day, they are dissatisfied. And, unfortunately, they have too many to minister to these vitiated tastes.

Not long since we heard a clergyman confess, from whom we expected better things, that solid Gospel preaching failed to give satisfaction in his congregation; and he spoke as if he thought a minister could not do otherwise than fall in with the prevailing tastes of the day. Another, with whom we were conversing, and who does not believe in the pre-millennial coming of Christ, and who, of course, finds the present condition of things perplexing and unaccountable, made some very strong statements in reference to the unequalled state of affairs in the Church and the world. He saw only disintegration, crime, chaos in the tendencies of society. And though he could not solve the problem, he drew some dark pictures of the moral state of the Church and the world.

3. The lack of proper family government is another evidence of the indisposition of Christians to perform their duty, and of the degeneracy of the times. It is a painful thing to witness the disobedience and disrespect manifested by children towards their parents, and their unwillingness to render assistance in any way that requires the slightest exertion. They seem to imagine that pleasure and amusement are the only objects in life for which they were created. We knew the time when children had quite a sufficiency of healthful enjoyment, and yet could be useful in proportion to their years. But now, the most tender and loving mother, if one can be called loving, who encourages wilfulness and self-indulgence to the last degree, cannot make the most reasonable or trivial request of her child, without eliciting the peevish and fretful complaints, and so glaring an exhibition of unwillingness to obey, that the humiliating contest is most frequently ended by her own performance of what she had demanded of the child.

And the sweet home life that once existed is but little known now. Parents have lost taste for domestic enjoyments and duties, and children naturally adopt their habits, aggravated by all the license that young persons now enjoy. Almost any spot seems more attractive to them than home. The streets are filled with rude and ungovernable boys, too often the children of professing Christians, whose parents seem only concerned to be rid of the responsibility of their training, and their annoying presence at home. Did our hopes depend on human government, we might well have ominous apprehensions as to the future stability and success of a republic in the hands of the generation now coming forward. Sin and iniquity abound at present, but whosoever shall witness

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the maturity of the generation to come after, will confess the justice of these forebodings. Premonitions already warn of approaching calamity and ruin.

Girls, unfortunately, seem to be under no greater restraint than boys. They are no longer taught to be useful, modest, "keepers at home." They shrink not from bold publicity and seem to court, rather than shrink from, vulgar notoriety. There are exceptions; but the tendency of the times is as we state. The clamorous demand of women for political rights, is so obviously in opposition to 1 Tim. 2:12, and kindred prohibitions and inculcations, that we wonder how any one with whom the authority of the Bible is paramount, can join with it. Nor is there any hope of making things better from that quarter.

4. Non-endurance of sound doctrine, and prevalence of infidelity and rationalism, presents another mark of our times. "The time will come, when they will not endure sound doctrine." "They shall turn away their ears from the truth, and shall be turned unto fables." (2 Tim. 4:3, 4.) The evidence afforded by books, papers, etc., is all to the effect that this prediction is having a most striking fulfilment at this day; and daily developments are making the truth of this assertion still more conspicuous. But we wish to speak more particularly of testimony that comes under our own eyes. Not only is there a manifestation of extreme *indifference* on the subject of religion among professing Christians, but there is very little distinct or positive belief of any kind; and in many, many instances downright skepticism on some of the most vital doctrines of Christianity is entertained. We have heard members of orthodox churches express their belief in some kind of purgatorial process after death, by which sin will be effectually eradicated,—thus denying the sufficiency of our Lord's atonement. These same persons have self-complacently deplored the tendency towards Romanism in some other churches than those to which they belonged. We have heard others advocate prayer to the Virgin for intercession on our behalf, and produce the stale, ridiculous argument about the tenderness of a woman's heart in justification; as if a creature could have more feeling than the Author of it, and forgetful of His own declaration in Isaiah 49:16. Still others have confessed to us their entire disbelief in the resurrection of the body, simply because they could not understand how widely disseminated particles could be re-collected and re-formed, even by an omnipotent Being.

Much of the literature that is afloat is characterized by the same skepticism. One would think the curse should have been repealed long ago, by the various restoratives devised by human ingenuity for all the ills of life. Why *should* there be poverty and misfortune, when it is only necessary to be self-reliant, persevering and smart? Why should any one be idle in this land of over-abundance, when employment is just ready to his hands? Why should any one commit the folly of getting sick, when he need only observe the laws of hygiene? And so the fact of our being tainted, fallen beings, and that we must be subject to suffering and misfortune until the Deliverer comes to make all things new, is entirely ignored.

The special unbelief in regard to the premillennial coming of our blessed Lord, among the laity, is not so much to be wondered at, when we see how the doctrine is derided, condemned, or altogether disregarded by ministers. As they ignore the truth, they are "turned unto fables." These fables, for which they have not even weighty human foundation, they persistently preach. We need not wonder that they have dealt so summarily with prophecies incomprehensible to their carnal reason, or seemingly irreconcilable with each other, when we remember how lightly and irreverently they have treated other doctrines as well. They say God cannot expect a rational being to believe what he cannot understand—therefore it means thus. And what substance has their rationalizing left in some of the most essential doctrines of our holy religion? Thus it has gone on, until a very small part of the Bible is really believed.

Verily, if the Son of man should now come, would he find faith on the earth? Let us watch, lest we be found sleeping.

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WATCHING.

We are on the waters crossing,—
  Crossing to a holy shore;
Watching ever for the beacon
  Which will guide us safely o'er.
Rocking ever on the billows,—
  Billows foaming all our way;
But the darkness gathering round us
  Tells the near approach of day.

Oh! the glad, glad blessed meeting,
  When His lovéd form draws nigh!
And our Saviour, Christ, appeareth
  With His angels in the sky!
He will then have deemed us ready,—
  Ready for His crowning love,
And will waft us gently upward
  To our happy homes above.

Oh! the joyous, happy greeting
  Of the Jew and Gentile band!
For they'll shout a loving welcome
  When we reach the holy land!
And they'll flock around us, singing,
  Praising God to harps of gold,
As His Son, the mighty Shepherd,
  Draws His lambs within the fold!

Oh! the shining of the day-star!
  How we long to see it rise!
Praying, waiting, hoping, watching
  With our spirit's eager eyes!
Blest Jehovah, hear our prayer!
  Lamb of God, we yearn for thee!
Yearn to see Thy kingly beauty,
  King of all eternity!

JEDA.

Selections.

CHRIST AND CHRISTENDOM.

THOUGHTFUL men are convinced that great changes are at hand throughout the world. Nor is this conviction felt by religious thinkers only, but by intelligent men of every civilized nation. Philosophers of every school, politicians of every party, Christians of every church, *feel* that, ere long, some altogether extraordinary event will arrest and absorb the attention of mankind. The old landmarks, secular and sacred, are passing away with ominous rapidity, as if swept before an irresistible flood. No conservatism, either in Church or State, is strong enough to check the impetuous rush. No appeal to ancestral wisdom has power to stop the speed with which the world is hasting to some marvellous crisis. And no earnest warnings of the possibility of some irremediable disaster have the effect desired by those who utter them.

I. All this is simply matter of fact, irrespective of doctrinal peculiarity.

You may mourn over it, you may rejoice in it, or you may accept it, without either grief or gladness—if that be possible—as one of the inevitable things in the future of humanity, which God *may* either incorporate with his purposes, or bend to his will in the development of his infinite wisdom, but you cannot deny the fact itself. *That* is beyond controversy. Everywhere men are asking, substantially, if not in so many words: "Whither are we drifting? What is coming on the earth? What is to be the end of these things?" Ecclesiastical council, political manifesto, philosophical essay, religious book—it is all the same; for whether joyous anticipation or gloomy foreboding be the outline, unprecedented change, inevitable transition, is unquestionably the text. On that all men are agreed, with a unanimity of sentiment as remarkable as it is new.

But here the unanimity ends, and a perfect Babel of propositions regarding the future stuns the ear. "Lo! here," or, "Lo! there," is the panacea. Let the Church of Rome have her own way; cast aside your unreasoning Protestant prejudices, and fall quietly into her loving motherly arms; do the best you can to facilitate her cherished hope of universality; and she will still the commotions of the times, and bring in the millennial age of peace, and faith, and love. Or, if you demur to this invitation, lend your energies to unfettered Prot-

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estantism; help to consolidate its divided forces, and to give it unity of thought and action; let its appeals to the "instinct of liberty," and its denunciations of priestcraft be heard through the nations; and no doubt the day will come when, through its agency, "the wilderness and solitary place shall be glad, and the desert shall rejoice and blossom as the rose." Or, if you think intelligence from the dead more reliable than the voices of prophets and apostles in the Christian's Book, unite yourself with the rapidly swelling ranks of "Spiritualism," and hasten its happy age of abolished creeds, annihilated churches, and universal "free love." Or, if prejudiced against this way of hushing the groans of creation, in consequence of the reports of its doings in the Western world, there are still other candidates for your suffrage, and other prescriptions for the restoration of the patient. To mention but one—which has acceptance in many parts of Europe to an extent that is absolutely incredible to those who are unacquainted with the facts—universal democracy, on the principle of no Church, no Bible, no God. To bring about the promised time of peace, prosperity, and joy to mankind, the golden age of poets and seers, this proposition offers us *naked* ATHEISM!

Let not the reader imagine that we have our eye only on the Red Republicans of France, or the Social Democrats of Germany, and their Italian and English sympathizers, the roughest of the European peoples, who cannot brook the restraints of law, and who have nothing to lose amidst the fury and havoc of revolution. The atheism of such men carries its antidote with it in the immorality, vulgarity, and lawlessness of its advocates. It is from their leaders in the high places of "philosophy" that the danger comes. Men of scientific attainment, more or less profound, are the actual apostles of this Godless gospel. It is no longer the doctrine of inspiration, or the genuineness of this or that Biblical document, which is called in question, but the entire book is pronounced a collection of fables; and that there ever was, or is, such a person as the Christ of God, is openly denied.

"A keen, learned, and relentless criticism," says Mr. Dale,* "is sweeping like a destructive tempest over the whole of our sacred books. That 'higher criticism,' the ultimate aim of which is, we are told, to 'discover what actually happened,' and which refuses to be satisfied with what is 'only related to have happened,' is attempting in these last days to reconstruct, out of what it regards as the confused, unsifted, and untrustworthy literature of ages of credulity, passion, and fanaticism, the whole of that wonderful story which has solaced the sufferings, sustained the strength, and inspired the sanctity of so many generations of saints. The Pentateuch and the Acts of the Apostles are alike impeached. The history of the foundation of the Jewish State, and the history of the origin of the Christian Church, are both to be rewritten; but the tragic miracles of the Exodus, and the awful mysteries of Sinai, are to be excluded from the first; and, from the second, the diviner glories which bore witness to the supernatural commission of the Lord Jesus Christ, while he was on earth, and which signalized his return to the throne of the Father.

"To this attempt the 'higher criticism' is impelled, not by its native instincts alone, but by the whole temper and spirit of our times. The supernatural is to be expelled from every province in which its presence has hitherto been recognized. Human thought and volition are but functions of man's organization. The history of nations is the necessary development of laws which may be discovered by human science, and over the action and results of which no will, human or divine, has any control. The material universe, with all its majesty and beauty, bears no witness to the power, and wisdom, and beneficence of the eternal God—'The heavens no longer declare any other glory than that of Hipparchus, of Kepler, and of Newton, and of all those who have contributed to establish their laws.'

* Christ and the Controversies of Christendom. By R. W. Dale, M.A. The Address delivered from the Chair of the Congregational Union of England and Wales, in May last. London: Hodder & Stoughton.

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"For centuries there has been no such crisis in the religious thought and life of mankind, as that which is now impending. Hostility to the Christian faith, deeper, sterner, and more systematic than that which terrified our fathers in the most volcanic and tempestuous hours of the French Revolution; theological confusion and uncertainty, far more chaotic than that which followed the revolt of Northern Europe against the infallible Roman Church;—these are the perils which we have to encounter. The time for speaking lightly of these tremendous controversies has long gone by. If only a theory of inspiration were breaking down, if men were discussing nothing more serious than the precise and minute accuracy of the four gospels, if we were threatened with nothing more formidable than the demonstration of the historical untrustworthiness of a few chapters here and there in the Old Testament, we might look on calmly, and wait the issue of the conflict with indifference.

"But it becomes plainer every year that the real questions in debate are far different from these. The storm has moved round the whole horizon; but it is rapidly concentrating its strength and fury above one sacred Head. This, this is the real issue of the fight. Is Christendom to believe in Christ any longer, or no? It is a battle in which everything is to be lost or won. It is not a theory of ecclesiastical polity which is in danger, it is not a creed, it is not the Old Testament or the New, but the claim of Christ himself to be the Son of God and the Saviour of mankind. This is surely enough to stir the Church to vehement enthusiasm, and to inspire it with its old heroic energy. It is a controversy, not for theologians merely, but for every man who has seen the face of Christ, and can bear personal testimony to his power and glory."

II. Existing religious agencies have failed to realize the expectations of the Church.

Whether those expectations are justified by Scripture, or whether the arguments used to create them were sound, is not here in question. As before, we state a broad fact about which there cannot possibly be two opinions, as every one who understands the matter must at once admit. The result of the manifold efforts to evangelize the heathen at home and abroad falls immeasurably below anticipation. At home, with several large ecclesiastical bodies having wealth, influence, learning, and eloquence at command, we cannot overtake the dark masses of ignorance, crime, and misery that crowd and poison our great cities. Scripture Readers, Town Missionaries, Bible Women, Home Missions, Evangelists, and a whole array of voluntary laborers, such as Sunday-school Teachers, Christian Instruction Visitors, and Tract Distributors, supplement the labors of the clergy and pastors of these large churches; and yet hamlet, village, town, city, have to this day dark souls on which the life-giving light of salvation never dawned with transforming power. Abroad, the aggregate result of the labors of all our large missionary societies is, by universal admission, far below what the predictions of platform, pulpit, and press led many to expect. Christian labor,—that is to say, labor for Christ's sake, with the view of promoting his truth, and with the love of souls in the heart of the laborer,—is a sublimely beautiful thing. *Such* labor undertaken at his bidding, and with an intelligent perception of what the Church is to do and to be during the absence of her Head at the Father's right hand, cannot be in vain; but if the Church forgets her witness-bearing mission, and puffs herself up with the idea that *she* is to be a victorious conqueror in the world that rejected and crucified her Lord, the exaggerated self-importance will be rebuked by hosts of enemies springing up to challenge her claims and her Master's too; and the terrible disproportion between her pretensions and her achievements will be followed by a reaction at once humiliating and distressing. Mistaken views of her own position in the divinely arranged system of things are sure to be accompanied or followed by mistaken views, more or less serious, of the revealed character and will of God. If she says, "*I have to bring the world to* CHRIST," she says what neither prophet nor apostle sanctions. If the mistake stopped with herself, the matter would not be so serious; but in the nature of things that could not be;

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and consequently it has brought serious discredit upon the entire Christian revelation, and upon the claims of our blessed Saviour himself. Men who knew not the Lord for themselves, naturally accepted this declaration of the Church as one of the testing claims of Christianity; but seeing that fact has failed to justify it, they *now* say: "How can we either believe these men or the book whose precepts they profess to obey? If God has commissioned them to convert the world, as they say he has, how is it that the end seems farther off than ever? Surely, if they had divine authority they would have divine help; but the results, according to all accounts, are not very brilliant."

Now it is very easy to call these men "scoffers" and "worldlings,"—very likely many of them have an undoubted right to these titles; but *what right have Christians* to bring discredit upon divine truth by making it responsible for doctrines which it disowns? We *press this question*, as it contains the point at issue. What authority have we—for it really comes to this—to say that the Son of God has transferred his royal rights to our weak hands, to subdue all nations to his will? We first misread the document by which our conduct should be regulated during the Master's absence, and then, seeing that we necessarily fail to do the thing which is *not* expected of us, the world, believing our assurance that it *is* expected, casts discredit upon the entire Word of God. Need we wonder? No; but we *should* mourn!

III. The present state of Christendom is precisely such as might be expected if it were certain that the Christian dispensation would end in an atheistic apostasy.

But that it will so end is certain. There can be no more doubt about it than about the gift of eternal life to him that believes in Jesus. There is no *greater* authority for a sinner's salvation through faith in Christ, or for any other fundamental doctrine of revelation, than there is for the statement that this age will close amidst absolute devil worship and more terrific judgments than have ever hitherto fallen upon our guilty world. The warnings of the prophets of both Testaments, and of the Lord himself, are so numerous and clear that every reader of the Bible should be intimately acquainted with them. The representations given of the close of this dispensation are so minute, startling, and awful, that it is amazing how any Christian *can* seriously believe in the conversion of the world by the agency of the Church, before the return of the Lord Jesus. Deeply stamped upon the book are the appalling features of the coming evil time; and the chief actors in the closing tragedy reach a height of such unprecedented wickedness and blasphemy that, but for the sudden manifestation of the King of kings and Lord of lords, in the great day of his wrath, the triumph of the devil and his agents over this part of creation would be complete. Why, the very language of the panic-stricken foe, when the Lord comes to judgment, *proves*, if we had no other testimony to adduce, that instead of a converted and loyal world, he will find a world of daring rebels. Here it is: "And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every freeman, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb; for the great day of his wrath is come; and who shall be able to stand?"

IV. Yet the reluctance of Christians generally to embrace the hope which God has provided against the day of storm and tempest is strangely unyielding.

That hope is the return of the Lord Jesus. There is no other. It is God's arrangement, and we would not have it otherwise. It gloriously meets the entire case, solves all difficulties, whether of human or Satanic origin, more than realizes the most ardent hopes of the believer, baffles the schemes of the impious usurper and his armies, and overwhelms them in the fiery flood of vengeance which will utterly destroy them. But the majority of Christians cling to the traditions of a corrupt theology, and look upon those who would bring them back to the pure apostolic fountain as

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innovators and teachers of novel doctrines. It so happens, however, that the "novelty" rests with them, not with us; and we tell them in all Christian sincerity and affection, that *no* preaching, however fervent, forcible, and clear, that ignores the near approach of the Great Judge, will either arouse the Church to a recognition of her true place, or stem the torrent of evil which is to bear upon its dark bosom the personal Antichrist at whose feet apostate Christendom will fall down and worship. We heard Mr. Dale's discourse, from which an extract has been made, and we felt that it just wanted *one* thing to make it perfect—the doctrine of the second advent of the Lord—to meet the world-storm that is about to burst, and to complete the grand scheme of grace and glory in which the love and wisdom of God are so marvellously unfolded. The assembled representatives of Congregationalism never listened to a discourse more worthy of profound attention, and that is saying *much;* but our gifted, learned, and eloquent brother will pardon us for imploring his attention to the *fact,* that the solution of the controversies of Christendom can be found only in the personal coming of CHRIST!

THE RELIGIOUS DANGER OF THE CONTINENT.

IF the philosophers and the masses are in accord on the Continent, as Mr. Disraeli says they are in England, the priests will one day have to pass through a bad quarter of an hour. One of the most marked signs of the times in Catholic countries, is the extent to which irreligion is becoming a religion, a fanaticism as fierce and as propagandist as that of any creed has ever been. The change is not so perceptible in the Protestant States, where irreligion tends towards indifferentism, or rather to a tone of mind lower even than that, the tone of England, just before Whitfield began his career—a tone, under which the supernatural is neither loved, nor hated, nor feared, nor discussed, but simply ignored as one might suppose it to be among bees. There is plenty of spiritual energy left in Protestant Germany, but in places and among certain classes of society, especially the very respectable, spiritual life seems to have been smitten with paralysis. A friend who has been residing some months in Hesse, says that nothing struck him when fresh from the controversial vivacity of English life—where people now discuss the first cause in drawing-rooms, and argue about the soul over their soup—so much as the apathy of the educated upon the whole subject. They seemed to feel about theology as men without ear feel about music, as something some people were interested in, possibly a something great, possibly a something trivial; but anyhow, a something of which they understood neither the laws, nor the motives, nor the pleasures, nor the pains, nor even the terminology. Scripture to them was as Handel to the deaf, spiritualism as counterpoint, a great theological work as a great oratorio. It was not that they wanted none of it; their indifference went even further than that, till it suggested a natural incapacity. This, however, is not the tone of irreligion in the Catholic countries of the Continent. There the new attitude of Catholicism, its fiercely aggressive, obscurantist, and persecuting tone, has irritated skepticism to passion, to a hatred of Catholicism and its ministers, which, in its ferocity and the concreteness of its manifestations, recalls the days of the first French Revolution.

The laughing skepticism of "polite society" is vanishing away, and in its place we have a propagandist spirit which cannot be content without overt acts. Men write, it is reported, from all parts of France to congratulate M. de Sainte Beuve, most brilliant among essayists, and among the few remaining masters of the lost art of conversation, to congratulate him on maintaining the "sacred cause" of Materialism in the Senate, and one such correspondent signs himself a member "of the grand diocese," thus making of denial not only a creed, but an ecclesiastical organization. Others, said to be thousands in number, bind themselves by oath never to accept the services of the Church in life, in death, or after death; to be married by civil ceremonial, to reject the "last offices"—which in Catholic countries have a social as

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well as religious importance—and to be buried in unconsecrated ground. Our readers remember the astounding explosion of Materialism among the students from all parts of the world, who assembled at Liege, to advertise their scorn and hatred of the ideas involved in the words "God," and "soul," and "revelation," and "Church," a scorn and hate to which words seemed inadequate to give expression, except in phrases that smelled of blood.

In Belgium, where Ultramontanism has selected its battle ground, Materialism, utter and propagandist, is the creed of all but the religious, and is accompanied by a desire not merely to quit, but to put down the Church as an evil thing, a foe to human society. The struggle is regarded as one between Civilization and the Syllabus, as a warfare between irreconcilable ideas, in which every weapon is to be welcomed, and quarter is disgraceful. M. de Montalembert, who, if a bigot, is furthest of mankind from a fool, declares publicly his belief that Paganism is winning, that the Continent is on the eve of a burst of irreligion, or hatred to religion such as even the Revolution did not produce, in which all institutions claiming to be divine will be overthrown, and men commence the organization of a new and secularist world. [May not this be the beginning of the fulfilment of the prediction that the ten kings shall hate the apostate Church, eat her flesh and burn her with fire?] So terrified are many thoughtful men at the prospect, that Protestant statesmen like Guizot sway toward Catholicism as the only visible buttress against the wave, and—most significant sign of all—fervent Catholics hesitate to proscribe Renan. In England we think him skeptical, in France, men, orthodox to the back bone, doubt whether his sentimental Unitarianism may not be a defence against infinitely more dangerous and thorough-going assaults. In Austria, we have just seen an explosion of the same spirit, a majority of the Reichsrath exultantly proclaiming that they were all Darwinians, or, as they strangely enough misrepresent that form of speculation, all Materialists, intent, as they openly avow, not on limiting or denying the pretensions of the Church, but on compelling it to give up all effort or claim to interfere in any way whatever in human affairs. So long as this spirit was confined to a select circle, it would have little meaning, except for students of the various forms of spiritual reaction; but it is fast filtering downward. That revolt of the Schoolmasters in Austria, was a revolt of the leaders of the peasantry, and was directed against ideas as well as against priests. It is stated that the Kaiser has admitted to the Vatican, that on religious matters he is not a free agent; that all his soldiers could not enable him to veto the "Godless bills;" and whether this account is correct or not, it is certain that the Austrian masses never got so excited on any secular matter.

We have often reminded our readers of the fact, that a city riot in Belgium always includes an attack on priests or monasteries, and the curious state of affairs in the Department of Charente is a present illustration of the state of feeling. The priests there are being protected by Lancers from the hands of their flocks, who, were the soldiers withdrawn, would tear them in pieces. The prefect's idea is, that the people are passing through one of these paroxysms of credulity which occasionally seize whole nations,—witness the witchcraft mania in so many countries,—that they are deluded with a report that tithes are to be re-established. That may be the fact, probably is; but wild outbursts of that sort always embody some latent sentiment, some deeply-rooted fear. The man who wants to kill his pastor—be it remembered, an indispensable pastor, under the Roman system—because the pastor may be going to tax him, who resists troops in his thirst for his cure's blood, is not in love with the priesthood. During the sixteen years of the Empire, the Ultramontane yoke has been pressed as sharply down as that of every other form of authority; and without disparaging, far less denying the theory that France has in places become more religious, we cannot but doubt, whether there is not also a general hatred of priests, as meddlesome officials of the arbitrary sort, or, as the peasants themselves phrase it, with moustaches sharply drawn up under the nose, as the "black gendarmerie."

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We confess, that as we read of the spirit which manifests itself in France, Belgium, and Austria, whenever pressure is removed, we scarcely wonder at the vehemence, or the rage, or even the cruelty of the priesthood. They must feel as the priesthood of the third century felt, impelled at once by an imperative duty and an overmastering fear, as if they were once more fighting a Paganism, which, if victorious, would throw them to the lions. If their adversaries win in their present temper, their lives will scarcely be safe; and if their lives are safe, the institutions in which they trust, and to which, be it admitted, the majority of them are sincerely devoted, will be overthrown. It must not be forgotten, that to skeptics in Catholic countries the Church presents itself as a corporation, which must either be let alone, or destroyed, no medium course getting rid of its transcendental claims. In a panic, which is not all, or even principally selfish, the clergy are losing their acuteness, and making blunders which only serve to intensify the hatred of their opponents. They are falling back on their centre for support, till their internal freedom threatens to disappear, and the Pope has the courage to ask the Church to pronounce him infallible, and they are endeavoring to reduce those who adhere to them to an almost military obedience. The attack is so determined, defeat would be so terrible, that they incline to place organization above all things, to expel their own ablest friends, if they show the smallest symptom of independence.

To take a single illustration of their policy. The very best friends the clerical order can have, are the few highly intellectual men who strive to reconcile Rome with the modern world, who maintain that Christianity is compatible with any form of material civilization. To such men, the only men who stand between them and the Materialists, and the only teachers who might in the last resort teach the masses that no dogma can produce hunger, that freedom is inconsistent with belief in the Real Presence, and that the unity of the Church does not increase the conscription, the Ultramontanes, constrained by Rome, impelled by fear for themselves, driven by terror for the future of mankind, offer the Syllabus, under penalty of being considered foes like the Voltarians and Materialists. Naturally, the intellectual Catholics and the laity refuse, being unable to deny what they see—that civilization is good: and the Church is really reduced to what its enemies call it, a corporation hostile to society, and as such, in the judgment of those enemies, to be *ecrasee*, razed off the ground it cumbers. The Church offers, in Catholic Europe, only the alternatives of abject obedience or hostility, and Europe, unable to obey without discretion, accepts the alternative. It is not with pleasure, but with pain, that we record a growing doubt whether M. de Montalembert is not in the right; whether, if Rome does not change her policy, Europe may not see an explosion of irreligion, of fanatical hatred to religion of every kind, false and true alike, which will make the last quarter of this century the darkest through which modern man has passed. We like not Catholicism, with its sacerdotal claims, or Ultramontanism, with its machine-like obedience; but either is better, Hindooism is better, we had almost written Fetichism is better, than the foul creed which papal madness is establishing, the creed which has for solitary profession the dogma, "Sugar is sweet."—*London Spectator.*

HOPE ON, HOPE EVER.

Hope on, though darkest clouds arise,
Though angry billows roar;
Hope on, when lowering are the skies,
When fortune's clouded o'er.

Hope on, when plunged in deepest woe,
When fears your joys molest;
Hope ever, and your heart shall know
A holy, heavenly rest.

Hope on, though friends indifferent seem,
When from loved ones you part;
Hope ever, something bright will gleam
O'er thy lone, sorrowing heart.

Hope still; thy Saviour waits to give
A prize which fadeth never;
Hope on, and thy freed soul shall live
Forever and forever.

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Editorial.

CHRIST IN US, AND WE IN CHRIST.

"And if Christ be in you, the body is dead because of sin; but the Spirit is life, because of righteousness."—ROMANS 8:10.

WE learn from this text, that the power that enables us to contend successfully in the spiritual warfare to which all the children of God are called, and which also enables us to illustrate in our own walk the excellency of a Christian life, we learn, I say, that this power is divine. It is not simply a supernatural influence exerted upon the individual Christian. We know that the angels are "all ministering spirits, sent forth to minister for them who shall be heirs of salvation." But a higher than angelic power is declared to quicken and inspire the class, whose spiritual characteristics and attainments in holiness are delineated in the chapter from whence the above text is drawn. It is uncreated and infallible, and hence incapable of defeat or discouragement; although its manifestation may be delayed, and its operations hindered, by the infirmities that impede the Spirit in his work of emancipation and renovation.

We need not, therefore, wonder that the doctrine of the perseverance of the Saints is clearly asserted, and their final victory expressly declared, when we consider that they are become the temples in which God the Spirit Himself deigns to dwell. The power that called into being all created existences; that holds the planets in their spheres; diffused throughout the entire universe of God, yet concentrating its Almighty energy on the minute atoms, until a desired result is achieved; this Infinite Agent is the interior power that transforms the believer into the image of his God; that imparts and sustains our spiritual life. Except He illumine the soul and exert His energy, the creature must walk in the light of human wisdom, and rely upon an arm of flesh.

Our text does not then assert the action of an exterior influence operating upon the mind of the subject and transforming his character; but advancing beyond the elementary stages of spiritual experience, declares the presence of a power internally revealed, to whose sway all the faculties and capacities are subjected; the absolute master of both heart and life. There is no manifestation of spiritual existence revealed in Scripture, superior to that delineated in the Eighth of Romans, for it exhibits *unity with Christ.* That is to say: He that enabled the ancient saints to work miracles, speak with tongues, write and speak by inspiration, hath transformed, recreated, and doth inhabit those who find their spiritual estate therein represented.

The question now presents itself: Is this blessedness of experience indeed attainable in our day; and, if so, at what cost? To the prior clause of our interrogatory, we may at once return an affirmative reply. "Jesus Christ" is "the same yesterday, to-day, and forever." So also is our human nature. Its depravity is no less than in the preceding ages, although perchance it may be veiled beneath many specious externals. The Divine Energy overcame in the ancient saints, the same resistance He contends against in us. Why may we not then expect in this Dispensation of the Holy Ghost the same results that were manifest in the Apostolic Church? We may not, indeed, anticipate any display of supernatural power, endowing believers with miraculous gifts, unless the wisdom of God should so appoint, as some suppose the future of the Church will disclose. But we may confidently claim and realize all the fulness of interior life; all the deadness to sin; all the triumphs of faith, that the presence of Christ inwardly revealed, could in any age impart. Let us consider the manner in which we may make this blessed experience our own.

In his Epistle to the Church at Rome, the Apostle first exhibits the workings of the flesh in the natural or unconverted man. He gives to our contemplation, a dark picture of human depravity. He next proves that the *Law,* which contains and makes manifest the mind of God,

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had not been able to *change* in any degree the flesh, which being essentially corrupt, could render no justifying obedience unto God; and hence that "Jews and Gentiles were all under sin."

Human inability being thus declared and proven, we are prepared to receive the great truth of justification, by the imputed righteousness and atoning blood of another, even of Christ Jesus; by which, of necessity, all "boasting is excluded." God is not "the God of the Jews only," but "also of the Gentiles." In the matter of justification before God, all races and nationalities occupy a common level: salvation is purely of grace, "unto all, and upon all that believe."

Justification by faith being thus proclaimed, *the manner* thereof is next exhibited. The example of Abraham is cited. When, as yet he had no legitimate son, a promise was given that one should be born, in whom "all the nations of the earth should be blessed," and who should be "heir of the world." Had Abraham been in the vigor of manhood, to have "believed God" would have been a light matter. But the promise of God looked to a result that was physically impossible. Without a miraculous interposition of divine power, it could never be fulfilled. To believe God under such circumstances, proved Abraham *to be* a righteous man, for it disclosed the existence of certain valuable characteristics; as reverence, truthfulness, loyalty. "And it was counted unto him for righteousness." For, "against hope," that is, all human expectation, "he believed in hope," that is, anticipated a display of divine power and beneficence in his behalf; "and being not weak in faith, he considered not his own body, now dead, when he was about a hundred years old; neither yet the deadness of Sarah's womb: he staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God."

This account discovers to us the manner in which a sinner becomes justified before God; that is, delivered from the guilt of sin, and the fear of punishment. It is by exercising the faith that shone so brightly in the father of the faithful.

But in order that a true and permanent conversion may be witnessed, must not the sinner's experience progress in the divine order set forth by the Apostle in his letter to the Church? First, the consciousness of inward sin; next the insufficiency of legal righteousness; ere he can truly apprehend his *need* of a Saviour? A consciousness of spiritual death must precede the exercise of faith; and the more sensible we are of our lost estate, and natural incapacity to work righteousness, the more precious shall we esteem Christ; for faith can only exist in the absence of all natural ability. The sinner, therefore, when truly convicted, will believe "the record God hath given of His Son;" namely, that God Himself, in the person of Christ, hath assumed our nature, to the end that in the flesh, and as one of our race, He might fulfil all divine requirements, and put the merit thereof upon us, and also assume our weight of guilt, and expiate it with divine blood, thus making atonement. He who believes this, and trusts therein for salvation, is accounted just, even by God Himself.

Now, to believe that mortal man, conceived and born in sin, whose natural mind is "enmity against God," can be justified (that is, esteemed righteous), and brought into harmony with a God of infinite holiness, requires an equal faith with Abraham's; who believed that an event would transpire, which he knew to be physically impossible, simply because God had declared it. Because the sinner "knows that in his flesh dwelleth no good thing; for it is not subject to the law of God, neither indeed can be," and hence, "cannot please God." Yet, notwithstanding, he believes that the merits of Christ cover his demerits, and that the blood of Christ expiates his guilt. By this belief and trust, he is delivered from the guilt of sin, and consequently made righteous in the sight of God, who no longer considers the sinner *as being in the flesh*, but as having *renounced the flesh*, and become a fit subject of the gracious operations of the Divine Spirit which is now imparted. Therefore, as Abraham was justified by an act of faith, so also is the sinner; and as Abraham, from the moment he believed God, doubtless began to experience the *physical*

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renovation needful to the procreation of a Son, so also doth the *new life* begin in the experience of him who hath exercised the belief and trust of which we have spoken.

We have now reached the point where the Christian warfare may be said to begin; "the flesh will war against the Spirit, and the Spirit against the flesh." As in the case of Abraham, the new life must war upon and displace the old inability; two antagonistic and irreconcilable powers contend for the dominion of heart and mind. Therefore, to "continue in sin, that grace may abound," is simply impossible; as it would subvert justifying faith, put a period to the new life, and declare the flesh victorious. For faith in another is preceded by renunciation of self; while to "continue in sin" is the *resumption* of self, and a refusal to serve Christ. Justification by faith is, therefore, but an incipient stage; a preliminary, but not an ultimate; the beginning of spiritual life, which is to progress "unto a perfect man; unto the measure of the stature of the fulness of Christ." The seed of God implanted within, must war upon the carnal mind, until every affection is holy; "every thought brought into captivity;" and "the members are become servants to righteousness unto holiness." Thus we perceive that progress is inevitable, and truce impossible, *if the Spirit has in truth* made His abode within. For there are many who feel and partially obey the influences of the Spirit, without ever knowing Him as an indwelling power.

Having thus considered the manner in which a soul is justified, and shown the impossibility of remaining inactive without the loss of justifying faith, let us now inquire how the soul may obtain decisive victory over the spiritual foes that seek supremacy in both mind and heart. The new-born soul is often so tenderly cared for by our Shepherd that, like an infant in the mother's arms, it apprehends nothing of the perils that threaten its future life. Yet are there three mighty enemies, each in himself a host, threatening destruction, and with whom no truce can be made: the world, the flesh, and the devil. The warfare to be waged is purely spiritual. The senses are frequently the avenues by which the enemy gains the citadel of the *heart*. The *mind* is estranged from righteousness through fear of opinion; love of approbation; the principle of self-interest. The cares and necessities of life, the pressure of business, the progress of the age, all combine to oppose the soul, and keep alive that principle of evil called in Scripture "*the flesh*." But it is the office of the Spirit to "crucify the old man, that the body of sin may be destroyed," to make us realize the promise, that "sin shall not have dominion over us." The flesh will, of course, rebel to the uttermost.

What a conflict shall we here behold, when both parties are thoroughly in earnest. We *do* behold it sketched with power in the seventh of Romans. The soul panting for "the glorious liberty of the children of God;" seeking *not* by "the law of the spirit of life in Christ Jesus," which always supposes no spiritual life in ourselves, but, ignorant of her own inability, seeks, by virtue of obedience rendered, to overcome the power of sin in herself. In short, seeks, "by the works of the law," freedom from "the law of sin and death" existing in the members, desiring her own triumph in the destruction of her foes, but not conscious that she is "*without strength*."

But two lessons must first be learned ere Christ will grant the victory: first, the spirituality of the law and the exceeding sinfulness of sin thereby; next, the impotency of man to achieve any spiritual conquest in his own might. The seventh of Romans portrays the mighty efforts of the justified soul for "the destruction of the body of sin," acknowledging the holiness of the law, the hatefulness of sin, and at length his native inability to do aught but evil. It is not the language of a Jew, whose obedience lay in the letter and conformity to ordinances. It is not the language of one under condemnation, for he "delights in the law of God after the inward man." It is the utterance of an enlightened soul striving for mastery, in whom the principle of a divine life has been implanted, contending with all the energy of his being against corruption, yet apparently on the eve of sinking in despair.

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It therefore is not peace with God through the knowledge of the atoning Lamb that is sought, but *victory over the power of sin*, on the part of one who has already received the germ of a new and divine life by faith in Christ. To interpret otherwise would appear to obscure the text, introduce an unpleasant if not unseasonable digression, and destroy the harmony of progression, otherwise so conspicuous in the Apostle's argument, who is leading from the depths of depravity exhibited in the first chapter of his Epistle to the height of Christian excellence portrayed in the eighth. For the seventh of Romans is *addressed* to them who have "become dead to the law by the body of Christ, that they should be married to another, even to him who is raised from the dead, that we should *bring forth fruit unto God*," by victory over *the power* of sin, "serving in newness of spirit, and not in the oldness of the letter." It is therefore only applicable to the justified soul, and is descriptive of the conflict that awaits him in his progress toward spiritual triumph and emancipation. Ere this blessedness is achieved, he is reduced to despair of self by the knowledge he has gained of the spirituality of the law, the "exceeding sinfulness" of sin, and can only exclaim, "Oh, wretched man that I am! who shall deliver me from this body of death?" (Margin.) Losing thus all faith in his own ability, he is now prepared to receive as the gift of Christ that result which he could never achieve in human might, and will ascribe to HIM all the glory. "I thank God, through Jesus Christ" (I am delivered). The result is attained by faith. As in the former experience he cast himself on Christ for justification from the guilt and condemnation of sin, so now as powerless as before does he cast himself on Christ to be emancipated from its dominion, and made free from "the law of sin which is in his members." And he finds Christ as faithful as at the first, and that the arm of the Lord is not shortened. Christ enters the soul, and from hence "the body is dead because of sin; but the Spirit is life because of righteousness. Thanks be to God for His unspeakable gift."

This is the class whose experience is delineated in the eighth of Romans, and whose final perseverance is clearly asserted; not the mere subjects of the Spirit's influences, but the living temples in whom Jesus dwells. "*I* in them, and *Thou* in me." This is "the body," of which Christ is the head; the transgressions of which body were visited upon the guiltless Head, the righteousness of which Head is now imputed unto the body, and *inwrought* by the operations of the quickening Spirit, "that the righteousness of the law may be fulfilled *in us*, who walk not after the flesh, but after the Spirit." For "ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you." Sins of ignorance and human infirmity will afflict until the very termination of our pilgrimage; but a perfect heart and the indwelling Spirit, God hath promised. And the same faith that now enables the believer to overcome sin in himself, will no doubt in the future, when the wisdom of God shall appoint, restore again to the Church the gifts of miracles, tongues, &c. But if the Church believe the power of indwelling sin too strong to be overcome by the Spirit of God, how shall she ever expect to accomplish *other* supernatural results by the same Spirit? What may not Christ accomplish through the agency of even one in whom He dwells, and of whom He is the absolute master, because in him "the body of sin has been destroyed?" How gloriously is this question answered in the life of the Apostle Paul! May it not be truly said that Christ can do no mighty work *among us*, because of our unbelief? He who would seek and attain the blessedness of which we have spoken, must, as a preliminary, consecrate his entire being unto God, believing that God hears and accepts, seeking to render heartfelt obedience while claiming confidently the fulfilment of His promises who hath said:

"I will dwell in them, and walk in them, and I will be their God, and they shall be my people." W. R. P.

SPEAK truly, and each word of thine
Shall be a fruitful seed;
Live truly, and thy life shall be
A great and noble creed.

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The Prophetic Times.

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Special Contributions.

"THE DAYS WE LIVE IN."

On all hands it is acknowledged that these are wondrous days. Statesmen, philosophers, poets, divines, and thoughtful men in all ranks of life, admit and confess that this age has characteristics, marked and almost unprecedented in their character. As "coming events cast their shadows before," so the strangely ominous features of these days would seem to indicate that we are probably on the eve of some vast change.

1. "These days" are distinguished pre-eminently for excitement, activity, and genius. The human mind was never so active. The world has never moved with such rapid strides as it is moving now. "Progress" is the universal watchword. Steam and electricity have almost annihilated time and distance. The completion of the Pacific Railroad, and the Suez Canal, with other gigantic undertakings yet to follow, will, ere long, tend to make the world one vast city. The laying of a new cable "from Europe to America," awakens no more interest now, in general, than the latest murder or railroad accident. Already additional "cables" across the Atlantic are talked of. A new railroad, to connect Europe with India, it is said, is seriously contemplated; while California, not to be outdone by the Old World, has established the "Aerial Navigation Company," and expects to render the Pacific Railroad useless. Surely, as Carlyle said, "the age of shams is past."

2. The rapid increase of religious knowledge and activity, is one of the characteristics of these days. The prophet's words are fulfilled before our eyes: "Many shall run to and fro, and knowledge shall be increased." At the French Exposition, held at Paris two years ago, there were specimens of the Bible in more than two hundred languages. In the last sixty years wonderful progress has been made in preaching the Gospel to all nations. Over a million and a half of souls have been hopefully converted in India, Burmah, China, Turkey, the Islands of the Pacific, and elsewhere, through the labors of Christian missionaries. There is scarcely a nation unreached by the messengers of the Gospel of peace. Nor is the activity at home less noticeable. The growing union among the evangelical Churches; "the running to and fro" in Christian conventions, "Sunday-school Conventions," and kindred agencies, as well as the efforts of earnest laymen, both in Europe and our own country, to reach the masses with the Gospel, are among the most noted signs of these days.

3. In the political world we find our times distinguished for great political changes and revolutions. The great upheavings in Europe in 1848, are not forgotten. Moreover, the present generation has witnessed the opening of China and Japan to commerce and the Gospel; the unification and freedom of Italy; the consolidation of Germany; the establishment of permanent reforms in Austria; the liberation of the serfs in Russia; and, more recently, an overturning in Spain, of which the end is not yet; while last, but not least, the recent revolution in the character of our own domestic affairs. And, at the present moment, there is a

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state of unrest and turmoil among the nations, ominous of still greater changes in the future. A prominent *French* journal recently remarked that Turkey alone was not "the sick man" now, *but all Europe.* "From the shores of Portugal to the palace of Czars," agitation, unrest, dissatisfaction, and change, universally prevail.

4. It is, moreover, a noted sign of these days, that, notwithstanding great and unprecedented religious activity, formalism, skepticism, false religion, irreligion, and immorality fearfully abound, and are rapidly increasing. It would seem as though both the good and the evil were culminating. Whether the world is growing better or worse, is an open question. Of one thing the writer is fully satisfied, that our public speakers and leading men greatly err when they give us rose-colored pictures of the age, and tell us that time's great conflicts are nearly over. It is a great mistake to confound *progress* with piety. There is no true religion necessarily in railroads, telegraphs, or the inventions of genius for lightening labor, but rather the contrary, even the worship of mammon. Indeed, there is reason to believe that they only intensify human selfishness. Let any earnest Christian ask himself, as he looks over the religious world, "Is there a growing holiness in all our churches? Are Christians becoming less and less covetous, selfish, worldly? Is the line of separation between the Church and the world becoming more and more marked?" We fear the honest answer will be, "No!" There never was a time when there was so much *profession;* and, yet, at the same time, when the standard of individual piety was so low. Amusements, customs, fashions, and beliefs, utterly at war with the spirit and teachings of Christ, are being adopted and defended to an extent that is alarming.

Is it any wonder that, with pride, caste, fashion, and formalism in our churches, skepticism so widely prevails? Yet the skepticism of these days is quite different from that of the last century. It is not the coarse, vulgar system of Voltaire and Paine. It *praises Christianity,* and thinks the Saviour, in many respects, *a model.* But it is the same godless system, only under a new name. And yet, it is this eclectic system that has recently received the sanction of some of the best educated minds in Boston, and *on which* it is proposed to build the Church of the future. The three-fourths of the secular literature of the day is tainted with it. Its advocates are legion; from Emerson, who writes stately articles in the *Atlantic Monthly,* to the miserable penny-a-liner who writes "the last sensation" of love and murder for the benefit of the people.

It is noticeable, also, in this connection, what bold demands infidels, spiritualists, and others, are making, and to what lengths they mean to go. Dr. Patterson, of Chicago, a few months ago, in *The Christian at Work,* presented an array of argument and figures, so far as the attempt to break down the sanctity of the Sabbath is concerned, perfectly appalling.

He says: "It is not the mere rabble who are the most active in this war, but their best educated men. . . . The editors of three of our English dailies advocate the abolition of the Sabbath as a day of rest. . . . It appears to me this malignant opposition to any recognition of God, to His worship, and to His Sabbath, and to His Bible, is the beginning of that last manifestation of ungodliness foretold by Paul."

It would be superfluous to show, in this connection, the rapid strides that Romanism, Spiritualism, and other false systems are making for the overthrow of evangelical truth, and the control of the country. "He that runs may read." So far as Romanism is concerned, the recent action of the New York Legislature for the support of sectarian schools; the rapid increase of its churches, nunneries, and institutions; the confident tone of the leading men; the million of dollars or more spent yearly for the perversion of the freedmen of the South (for political ends), are all indications of the most serious and momentous character.

As for Spiritualism, whether its boast of increase be true or not, there can be but one opinion respecting its fruits. Bitter and sad these fruits are, and, beyond all estimate, wretched upon the morals of the nation. In *The Religio-Philosophical Journal,* February 20th, 1869, is this outrageous statement: "In

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licentiousness we find an outcropping of the God-element in man. It seems somewhat difficult to attain the end desired, and to make plain to all that vice may be virtue, and discord harmony. We do say, however, that virtue is one condition, vice another; *both equally commendable in the sight of God.*" Is it any wonder that, with such teachings as this, the floodgates of immorality are opened, and vice and crime, of the deepest dye, stalk broadcast in open day? Is it any wonder that, under the plea of "Reform" and "Rights," such insidious teaching obtains, that the laws of marriage are being relaxed, the number of divorces yearly increasing, dishonesty, licentiousness, murder, unheard of atrocities, darken the columns of all our papers, till one trembles over their influence in our families?

To some this may seem a dark picture; but to those who look for light out of the darkness, and life out of the midst of death, and who see no hope for the complete redemption of this fallen world but in the administrations of the returning Redeemer, there is nothing in this picture but what might be expected. Surely it would seem as if the Saturday evening of the world's long, dreary week was upon us, and that the dawn of the blessed Sabbath cannot be far distant. Wherefore, let us gird up our loins and be sober. While we "sigh and cry for the abominations" that are around us; while we weep as we think of the multitudes of souls deluded, and destroyed, and rushing on to a hopeless eternity; while we look with dismay upon the incoming flood of vice and worldliness, let us not neglect *present duty.* "Occupy till I come" is the Saviour's command. Waiting, looking, longing for the heavens to open and reveal to us our Lord, let us nevertheless, as the days darken and the clouds thicken, be more than ever in earnest to hold up Jesus, to disseminate his truth, and, through Divine grace, pluck as many souls as possible from the everlasting burnings,—so, working and waiting, shall we be prepared to welcome our King, and to have him place upon our brow not a starless crown, but one sparkling with many jewels.

J. W.

EVILS ABOUNDING.

One of the most marked and offensive emanations from the "form of godliness" now so prevalent, is the tendency to introduce novelties in religion. Everything is done to *entertain, amuse,* or *create a sensation;* all weariness of the flesh and spirit must be carefully guarded against in public worship; the place of prayer and praise must be made as attractive as the place of amusement, or this formidable rival will probably engulf many who have renounced the world and its vanities.

The expedients to secure this end are as diverse as the temperaments of the individuals who originate them. Some ministers, whose political proclivities cannot be restrained even by the sanctity of their office,—which certainly does not authorize an interference with worldly politics, in the exercise of its sacred functions at least,—entertain their deeply-interested auditors with eloquent political harangues,—too often mere *stump-speeches,*—the only effect of which is to make men more strongly partisan in political feeling than before.

Others again, appreciating the sentimental and poetic taste of their hearers, discourse of beautiful brooks, trees, flowers, birds, etc. They appeal to their sympathies, and melt their souls with touching delineations of earthly affection, or harrow their feelings with thrilling pictures of separation from the loved ones of their homes or social circles.

Others aspire to something greater, and instruct their audiences in the different sciences; and a yet larger number deal in vague abstractions, and the whole Gospel of Christ is never heard from them. If Christ and Him crucified be faithfully preached, there will be no danger from special forms of error; and ministers will not be under the necessity of indulging in bitter denunciations against evils of which the greater portion of their congregation knows nothing. Thus is Christ but little preached, and this may surely be regarded as a novelty characteristic of these days.

This same desire to have things conducted in as entertaining and amusing a manner as possible, also manifests itself in the want of reverence—we had almost said flippancy—in

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the demeanor of ministers, and laity, too, at meetings convened especially for the transaction of church business. The sober-minded and the devout have been frequently shocked at such indecorous proceedings, but as these persons almost always make more pretensions to piety and spiritual-mindedness than those who venture to disapprove of their manner of conducting public worship and meetings, they have submitted to the imputation of formalism and generally remained silent. The exhibitions of clerical buffoonery, too, with which the country is sometimes entertained, cannot fail to have a most injurious effect, whilst the thoughtful and the reverent cannot but mourn at the desecration of so high an office. Very recently we saw this conduct rebuked, as it deserved to be, in a highly respectable religious journal, and we felt as if we would like to see the article extensively circulated.

Another novelty is the fairs, festivals, concerts, and, in some extreme instances, *masquerades*, that are held for religious purposes. A close observer cannot fail to see their demoralizing tendency, and yet such is the general approbation, that the few who venture to offer a protest are stigmatized as fanatics and hypocritical pretenders to superfluous degrees of piety. Many of the adjuncts of these so-called religious charities are of so objectionable a nature, and it seems they cannot be conducted without these abuses, that we know not how it is possible for a Christian to justify them.

Even the *music* of the churches excites the sadness, pity, and almost disgust of those who are not carried away by the stream of worldliness and fashion. They feel that such music has "no unison with our Creator's praise;" and often the question arises whether it would not be more profitable to absent themselves entirely from churches where abuses prevail in every department of the service.

In the Sunday-schools the influence of these novelties is still more extensively seen. The hymnology, exhibitions, speeches, prizes, picnics, are all of a piece. The children are certainly *amused and entertained*, the humorous speeches excite their risibilities, and they quite enjoy their Sunday-schools. Far be it from us to render religion unattractive or repulsive to young or old. We have heard little ones of three years of age singing "While Thee I seek, protecting Power," and "Jesus, Lover of my Soul," and seeming to enjoy it, too. We have heard others, a little older, spontaneously break forth in their play with "Glory be to God on high;" and their little hearts seemed full of love to God in their pure happiness and glee. The words were not unintelligible to them, nor sung because they constantly heard them; but they had been taught to understand the object of praise and adoration, and their full hearts gave utterance to what they felt in their joy. We do not suppose all Sunday-schools are misconducted, but, such is the general rule, that it has become problematical whether they are not doing more harm than good. We intended speaking of the pernicious character of many of the books in the libraries, and we know whereof we affirm, but we leave that at present.

Such, it seems to us, is the Church of the present day. In her own estimation, "rich, increased with goods, and having need of nothing;" and yet so "wretched, miserable, poor, blind, and naked," that we greatly fear God will, ere long, "spue her out of His mouth." She is beautiful to look upon with her gorgeous temples, her stupendous benevolent enterprises, and her many zealous votaries. So it was in the days of Constantine, and we know the ages of deathlike darkness that succeeded this seemingly prosperous era. She is asleep, and the enemy has indeed sown tares. No wonder iniquity and infidelity of every kind stalk abroad in the land. No wonder spiritualism blasphemously announces in one of its papers the anticipated advent of a wonderful woman—"the Deific Mother," as they wickedly style her—who is to rule over the earth, and that at the name of woman "*every knee is to bow and every tongue confess;*" that God has hitherto only revealed the masculine side of His character, and that now the feminine is to be developed. No wonder, under the circumstances, that such blasphemy should pass unnoticed and unrebuked. It is saddening to dwell upon these things; and much more might be said, but we

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must forbear. Like Jeremiah, we must sometimes "cry aloud and spare not," although it is an exceedingly painful and ungracious task.

Seeing, then, that these things are so, "what manner of persons ought we to be in all holy conversation and godliness?" What influence does the "blessed hope" *we* entertain exert upon *our* lives and conduct? Are we shining as lights in a dark place? Though the light is here, and "the darkness comprehendeth it not," shall we, who are "the children of the day," from an amiable complaisance towards our brethren, who construe our hopes and professions into a repulsive display of superior knowledge and piety, be drawn into this vortex of worldliness and darkness? Whilst this dispensation lasts, the wheat and tares must grow together; but shall not our conduct say how "holily, and justly, and unblamably" we demean ourselves in these perilous times?

If we really are convinced of the truth of our doctrines, are we not more censurable than our incredulous brethren if we profess to have the light and yet walk not by it? Are we diligently "occupying" at our posts, accomplishing that most difficult injunction, "using the world as not abusing it;" realizing that any moment we may have to give an account of our stewardship, and undismayed by the sneers, obloquy, and persecutions of our adversaries.

Surely this "hope" should be able to effect as much; and, where it is entertained in sincerity and earnestness, it has accomplished great and blessed results. We have read biographies of great and good men; we have watched the career of eminently pious and gifted ones, who seemed peculiarly favored of God; and with intense longings and aspirations have followed them through their self-denying labors and almost marvellous achievements; have yearned with feelings almost unutterable for their heavenly-mindedness and serenity of spirit in the midst of trials, persecutions, and distractions; and have suddenly discovered that all was mainly attributable to the "blessed hope" they entertained of their Lord's speedy coming. It was an incentive to endurance and exertion that nothing else could give. It is a joyful thought that so many of the "giants" of *these days* are millenarians, and that many of those who have passed away were also, although, when their example first provoked our admiration and emulation, we were not conscious of it. This has helped strongly to recommend our doctrine to us, irrespective of the elements of power, holiness, and consolation it contains within itself. As an encouragement to others, we will mention that in conversation with a clergyman on this subject, he voluntarily admitted, although he was no believer in millenarian doctrine, that those Christians who truly believed these blessed truths were the most earnest and devout of all others; and that he greatly respected them because they so honored the Bible, and made that alone the foundation of all their teachings.

As the long night of "watching" is wearily extended, we feel that there is great danger of letting go this "blessed hope," and would express our obligations to E. E. R. for his timely and excellent admonitions. His writings have ever been profitable to us, and may we not hope that he will use every effort to arouse the drowsy virgins ere their dozing becomes profound sleep? The imminence of this calamity is not imaginary.

OBSERVATIONS ON MATT. 10 : 23.

But when they persecute you in this city, flee ye into another: for verily I say unto you, ye shall not have gone over the cities of Israel till the Son of Man be come.

THIS text is a part of our Lord's charge to His twelve Apostles, on the occasion of their ordination to the apostolic office. It is a favorite passage of the opponents of pre-millenarianism, who quote it as a proof that *the coming of Christ*, so often predicted in other passages of the New Testament, meant something that was to occur in the days of the apostles.

Some suppose it to mean that, before the apostles should complete their earthly career, Jerusalem would be destroyed. Some, that while the apostles yet lived, Christ would be raised from the dead, and establish his spiritual kingdom. Dr. J. Addison Alexander says of this text: "*Until the Son of Man be come*, an indefinite expression, meaning sometimes.

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more and sometimes less, but here equivalent to saying: 'till the object of your mission be accomplished.'"

In order to teach us what our Lord really meant in this particular case, the Holy Spirit has given us a parallel passage in Luke 10:1: "After these things the Lord appointed other seventy also, and sent them two and two before his face, into every city and place *whither he himself would come.*" No one can doubt what *this coming of our Lord* means. They were to go before Him, and prepare the people to receive and welcome Him at His actual personal coming. Making Capernaum His headquarters, our Lord made itinerary excursions in different directions, through the cities and villages of Galilee, returning frequently to the house of Simon and Andrew, at Capernaum. At first He sent His apostles to prepare the people for His reception. "These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not; but go rather to the lost sheep of the house of Israel. And as ye go, preach, saying, The kingdom of heaven is at hand."

As His fame spread, and the labor became too great for the twelve, He said: "The harvest truly is great but the laborers are few; pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest." And He appointed the seventy to perform this missionary duty, and to prepare the way for the great Teacher.

The instructions to the twelve and to the seventy, are extremely similar, and, in many respects, identical, as will be seen by the following parallel passages. May we not reasonably conclude that the coming of Christ referred to in connection with each discourse is the same, viz., an actual personal visitation, which was to follow that of His disciples thus sent, to prepare the way for Him.

Note the coincidence of these extracts from the two discourses:

Charge to the Apostles.	*Charge to the Seventy.*
Behold, I send you forth as sheep in the midst of wolves.	Go your ways: behold I send you forth as lambs among wolves.
Provide neither gold, nor silver, nor brass in your purses, nor scrip for your journey, neither two coats, neither shoes, nor yet staves.	Carry neither purse, nor scrip, nor shoes.
And when ye come into an house, salute it. And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you.	And into whatsoever house ye enter, first say, Peace be to this house. And if the son of peace be there, your peace shall rest upon it: if not it shall turn to you again.
And into whatsoever city or town ye shall enter, inquire who in it is worthy; and there abide till ye go thence.	And in the same house remain eating and drinking such things as they give; for the laborer is worthy of his hire. Go not from house to house.
As ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, cast out devils.	Heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you.
And whosoever shall not receive you, nor hear your words, when ye depart out of that house, or city, shake off the dust of your feet.	But into whatsoever city ye enter and they receive you not, go your ways out into the streets of the same, and say, Even the very dust of your city, which cleaveth on us, we do wipe off against you.
Verily I say unto you, it shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment than for that city.	But I say unto you, that it shall be more tolerable in that day for Sodom, than for that city.

Dr. Joseph Addison Alexander, in his commentary on the Gospel of Matthew, his last work, alludes to the interpretation I have given in the following language:

"There is another explanation of this clause which refers it to Christ's following the twelve in their first mission, as He did the seventy. (Luke 10:1.) The meaning then is, that before they had fulfilled the task assigned them, He would be Himself upon the spot to protect them or direct them further. The objection to *this otherwise*

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good sense is simply that it disregards the reasons which have been already given, for considering this portion of the chapter as a subsequent or supplementary discourse relating not to the immediate mission then before them, but to later and more trying times."

It is strange that Dr. Alexander should object to what he acknowledges to be an *otherwise good sense*, upon this ground; since the same objection would apply with equal force to the passage he refers to in Luke, where no other interpretation can, by any possibility, be put upon the meaning of the words. Indeed, the commencement of the address in Luke to the seventy, and of what Dr. Alexander supposes to be the "supplementary discourse" to the twelve in Matthew, are identical.

E. M.

THAT DAY.

Onward time speeds its flight, days, months, and years
Roll swiftly by, and soon the day will come,
That solemn day, when Christ shall come again:
Come in the clouds of heaven, to judgment come.

On flying clouds the King of kings appears;
Millions of angels His attendants are.
The spirits of the just made perfect come
With Him; they come prepared to dwell
In bodies raised from death and glorious made
Like to the glorious body of their Lord
Raised by His power to immortality,
To glory and to everlasting life.

He comes, not as a babe in manger laid,
But as the King of kings and Lord of lords;
Not to be scorned by scribes and angry priests,
But as the sovereign Judge of quick and dead.

Hark! what a shout is raised from all the host
Of saints and angels who attend their Lord,—
A shout which wakes the earth, a shout of joy,
A shout of victory, a shout of praise,
A shout of hallelujah to the Lord.
And then is heard the Archangel's powerful voice,
And louder than ten thousand thunders sounds
The trump of God, and opened are the graves,
And from all lands and from the ocean's depths
Come forth the righteous dead, quickened to life,
The mortal raised to immortality,
Corruptible, with incorruption clothed,
Death swallowed up in victory and life.

The living righteous in a moment changed,
With all the risen saints ascend on high
To meet their Lord and ever with Him dwell
Receiving that blest kingdom, by the Lord
From the foundation of the earth prepared,
For His beloved ones, His chosen saints.
All hostile powers upon the earth arrayed,
The beast and the false prophet overthrown,
And Christ the Lord triumphant over all.

Behold, the earth restored, in beauty drest,
All lovely, as when Adam at the first
In Eden dwelt. New heavens and new earth,
Where righteousness shall ever dwell, where peace
And love and joy forevermore abound.

Down from the heavens, all glorious descends
The New Jerusalem—the Church of God.
With songs of holy triumph and of praise
The saints with Christ descend, the earth to take
As their possession, heritance divine.
All shine resplendent as the noonday sun,
From every face reflected joy and peace,
And every heart filled with the purest love.
Majestic, in the midst of all is seen
The Saviour, who redeemed them with His blood

God's tabernacle then shall be with men,
Jesus shall reign upon His rightful throne,
Reign in Mount Zion gloriously, and reign
King over all the earth. Before Him bow
Clothed in white robes, and with victorious palms
In all their hands, the saints by Him redeemed.
To Him all praise—to Him triumphant songs
By the innumerable multitude are sung.
The earth restored shall blossom as the rose;
The kingdoms of the earth shall then become
The kingdom of our Lord and of His Christ.
All hearts shall then be filled with love divine,
All praise forever rendered to the Lord.
No sin, no pain, no sorrow shall be found,
For all the former things have passed away.

O blessed Saviour, in that glorious day,
Prepared by thy rich grace, may we, with
Songs and everlasting joy upon our heads,
Be there to render glory unto Thee,
And sing those anthems of sublimest praise.

S. S. W.

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Selections.

WHERE IS THE PROMISED KINGDOM OF GOD?

"The earth is the Lord's, and the fulness thereof; the world and they that dwell therein, for he hath founded it upon the seas, and established it upon the floods."—Ps. 24 : 1.

THE *promised* kingdom must be when and where it now is not; else it could not be promised. It is at hand to come, not where it is already; but from heaven to earth, where it is prayed for to come. Neither does it come to this world, but only the promise of it. Where, then, shall it appear? In earth, after this world passes away; for the earth is one, its worlds are several; one before the earth was drowned: "this present evil world;" and "the habitable world to come of which we speak." *Τὴν οικουμένην τὴν μέλλουσαν περὶ ἧς λαλοῦμεν.* Heb. 2:5. The past, the present, and the future world all belong to the earth. Neither this world, nor its prince, have any part in the promised kingdom; but they flee away before its coming. They disappear forever, and give place to the King of righteousness and His kingdom, coming in earth as in heaven. This present world is evil and transitory; the future is blissful and eternal. This creation is mortal, corruptible, and passing away; but the world to come is immortal, incorruptible, and never passes away. The earth is the same planet always, but, like our vile bodies changed and fashioned in the King's own likeness, the earth shall be changed, made anew, and with its heavens be fashioned into the holy city and heavenly country of covenant promise, and shall be prepared for the abodes of the blessed.

This life and world are temporal, the future ones eternal. When the Scriptures predicate anything concerning the earth, or the world, the nature of the thing predicated will show to which world, or earth, it belongs; whether the temporal or the eternal. Anything promised in the world or the earth, to outlast time, as the kingdom is promised, must of necessity belong to the world to come with the new earth which God will make. The eternal promises, the everlasting covenants, are made and given in this world to mortals; but they are paid and discharged to immortals in the glory and immortality of the future world. The time of the kingdom is future and infinite; but the place of the kingdom is definite and fixed. We are not at liberty to fix the time; we are not at liberty to change the *venue*, or the place, where in the holy law *the scene of the action is laid.* When the law and the testimony say *earth*, or *world*, we must inquire, whether this or the next be meant. But we must not change the *venue* laid down in the law; we are not at liberty to read "earth" in the law, and change the scene of action in our mind to the sun, moon and stars, or to infinite space. The time is reserved in the Lord's power; but the place of the coming kingdom is abundantly declared.

The scene of the promised kingdom of heaven is, by the holy law and testimony, laid in the world to come on this earth. The King and His kingdom being eternal, the realm of His abode, the scene of the action, and the people of His realm, must be also eternal. They of necessity belong to the future world of the new heavens and earth which shall never pass away nor be destroyed. We are bound to locate the action where the Scripture lays the scene, that is earth; but the terms of description decide whether the scene belongs to the temporal or to the eternal world; to the mortal, or to the immortal race; whether to this land of death, or to the coming land of life; whether to this fallen Jerusalem, or to Jerusalem above, which is free; whether to the earth under the curse of sin and death, or to the earth in which there shall be no more curse. We must not change the place of the action from the earth, but only inquire to which state of the earth the action belongs, whether to the present and temporal, or to the future and eternal state.

It requires no words of ours to prove that the promised kingdom of heaven belongs to the future and eternal state of this *earth*, see-

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ing it is so laid down in all the books of the law and the Gospel, and pledged by God the Father to His only begotten Son Jesus Christ our Lord, saying, "I shall give thee the uttermost parts of the earth for thy possession." Ps. 2:8. "Unto thy seed (which is Christ, Gal. 3:16) will I give this *arets*, earth." Gen. 12:7. To Adam, the first, the dominion over all the earth was given. Gen. 1:26. He lost it. To the seed of the woman, the Son of the blessed, it is pledged for an endless dominion. Ps. 8:6. "And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him." Dan. 7:13, 14. "Truly, as I live, all the earth shall be filled with the glory of the Lord." Numb. 14:21. "Unto the Son he saith, thy throne, O God, is forever and ever." Ps. 45:6. "Thou shalt call his name Jesus. He shall be great, and He shall be called the Son of the Highest, and the Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob forever, and of his kingdom there shall be no end." Luke 1:31. "Every knee shall bow, and every tongue confess, that Jesus Christ is Lord." Phil. 2:11.

The King is Jesus, the testimony of whom "is the Spirit of prophecy." His kingdom is foretold by the prophets, preached in the Gospel, prayed for in the Church, without ceasing, and sure to come with God's will done, in *earth* as it is in heaven. We may devoutly ask, whether the King, and the kingdom, and the people promised, are to be manifested in this world, or the next? and whether the throne of the kingdom is to be set up in the earth that now is, or in that which is to be? To this question only one answer is possible. Seeing that the King, His dominion and realm, and His subjects, are eternal and immortal, the scene of their manifestation can only be in the heavenly and eternal world of the new creation. No mortal may attempt to change what the lawyers call the *venue*. That is laid down in the written law and in the preached word, as belonging to the eternal world, and to the regenerate earth; to the King and kingdom of the resurrection from the dead, for which we according to His promise look, in "a new heavens and a new earth, wherein dwelleth righteousness." 2 Peter 3:13. In the heaven and earth of the new creation is laid down the site, and is spread out the scene, or the ground plan of the city and kingdom of God; in which "the glory of the Lord shall be revealed, and all flesh shall see it together." Is. 40:5. "The whole earth shall be full of his glory." Is. 6:3. "For the earth shall be full of the knowledge of the Lord, as the waters cover the sea." Is. 11:9. "O let the nations be glad and sing for joy; for thou shalt judge the people righteously, and govern the nations upon earth." Ps. 67:4. "His name shall endure forever; his name shall be continued as long as the sun; and men shall be blessed in him; all nations shall call him blessed." Ps. 72:18. "And the Lord shall be King over all the earth. In that day there shall be one Lord, and his name one." Zech. 14:9. "Let the floods clap their hands, let the hills be joyful together before the Lord; for He cometh to judge the earth." Ps. 98:8. "He cometh to judge the earth: he shall judge the world with righteousness, and the people with his truth." Ps. 96:13. The Lord says "earth;" who shall say to Him, "Nay?" Who shall say, "Not earth, but heaven?" Who shall say, "Not in earth; but in boundless space?"

Blessed be the name of the Lord who "came into Galilee preaching the Gospel of the Kingdom of God, and saying, The time is fulfilled, and the kingdom of God is at hand: repent ye and believe the Gospel." Mark 1:14. Blessed be the name of the Lord, who teaches us to pray, "Thy kingdom come, thy will be done in earth."

FORESHADOWS OF ANTICHRIST.

MANY and marvellous were the types of the Lord's Anointed, before the angel of the Lord announced to the shepherds of Bethlehem the birth of Jesus Christ; and scarcely less numerous and marvellous are the foreshadows of the last Antichrist, the man of sin—the son of perdition. Nimrod, Pharaoh, Balak the King of Moab, with the prophet Balaam; Goliath of Gath, Saul, and Sennacherib, King of Assyria,

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dimly prefigured the mighty being to whom Satan, the god of this world, in the closing days of this dispensation, will give "his power and his throne, and great authority" (Rev. 13), so that *all* the world shall wonder after and worship HIM—the man of sin, whom Satan delighteth to honor. But it is especially during the times of the Gentiles, when God transferred power from Israel to Nebuchadnezzar, King of Babylon, the great head of the Gentile world up to the second and glorious coming of Jesus Christ as King of Israel, that we find prominently brought out, in typical representation, the blasphemous language, idolatrous practices, and persecuting acts of the last Antichrist, the man energized by Satan (2 Thess. 2 : 9), into whom he will enter, as he did into Judas, the son of perdition. (Luke 22 : 3.) If we examine what Daniel has recorded concerning Nebuchadnezzar, King of Babylon, to whom the God of heaven gave a kingdom, power, and strength, and glory, so that wheresoever the children of men dwelt, the beasts of the field, and the fowls of heaven, all were given into his hand, God having made him ruler over them all (Dan. 2 : 37, 38);—for as dominion had been given to Adam at the creation (Gen. 1 : 28), and to Noah after the deluge (Gen. 9 : 1–3), so universal dominion was here given by God himself to Nebuchadnezzar, as king of kings, the golden head of the Gentile world—we shall find a characteristic development of the last head of Gentile supremacy. Indeed, we find under each of the four great governing powers to whom God gave authority, whether Babylonian, Persian, Grecian, or Roman, a shadowing forth of the actings of the last great embodiment of evil, Satan's masterpiece, THE ANTICHRIST. In the plain of Dura, in the province of Babylon, Nebuchadnezzar, the king, placed on a lofty pedestal, an image of gold (doubtless an image of himself), and required all people, nations, and languages, at the sound of musical instruments, to fall down and worship the golden image, which he, as king of kings, had set up, threatening with death, by burning, all who should disobey his commands. (Dan. 3.) Thus we have a foreshadowing of the idolatrous practices and persecuting tyranny of the last Antichrist, when setting up an image, and causing that as many as would not worship the image of the beast should be killed. (Rev. 13.)

If we pass on to the second kingdom, that of the Medes and Persians, we have in Darius, the king, a further development of the man of sin. In order to destroy Daniel, whom the king had preferred above the presidents and the hundred and twenty princes who were set over the whole kingdom, the presidents and the princes persuaded Darius "to establish a royal statute, and to make a firm decree;" which writing, when signed, could not be changed, "according to the laws of the Medes and Persians, which altereth not." (Dan. 6.) But what was this royal statute? What the sum and substance of this unalterable decree? It was, that the king, by the advice of his princes, should put himself in the place of God, forbidding his subjects, upon pain of death (namely, being cast into the den of lions), to ask any petition of any God or man, save of Darius the king, for thirty days, thus making himself, for this brief period, the only being in heaven or on earth, to whom supplication was to be made. In like manner, the son of perdition, "who opposeth and exalteth himself above all that is called God or that is worshipped; so that he, as God, sitteth in the temple of God, showing himself that he is God" (2 Thess. 2 : 3, 4); and will "cause all, both small and great, rich and poor, free and bond, to receive a mark in their right hand or in their foreheads: so that no man might buy or sell, save he that had the mark." (Rev. 13 : 16, 17.) Thus, in the acts of the Babylonian and Persian monarchs—Nebuchadnezzar and Darius—we have foreshadows of Antichrist as an *idolater* and a *persecutor* of the people of God; whilst, in the wonderful deliverance of the three Jews, Shadrach, Meshach, and Abednego, from the burning, fiery furnace (Dan. 3 : 25), and of the prophet Daniel from the jaws of the hungry lions, we have an earnest of the gracious deliverance of the faithful Jewish remnant in the last days, from the devices of Satan, that roaring lion, and from the bitter persecutions of the personal Antichrist, the false Messiah, of whom our Saviour spake in John 5 : 43: "I am come in my

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Father's name, and ye receive me not; if another shall come in his own name, him ye will receive."

In the Jewish tribulation and persecution during the reign of Antiochus Epiphanes (see Josephus' Antiquities, 12th book, chapter 5)—the capture of Jerusalem; the slaughter of the inhabitants; in the putting down the Levitical sacrifices and ceremonies; in the defilement of the temple and God's altar by the erection of an idolatrous altar and image—we have a still further revelation of the author of the last tribulation, the great one still to be endured by the seed of Abraham at the hand of Antichrist (Dan. 12:1; Jer. 30:7; Matt. 24:21) before the times of the restitution of all things are ushered in by the coming of our Lord Jesus Christ.

Passing from the kingdom of Greece, in the days of Antiochus Epiphanes, to the Roman or fourth kingdom, as seen by Nebuchadnezzar in the vision of the great image, formed of divers metals, and by Daniel in the vision of the four terrible beasts which came up from the great sea (Dan. 7:2, 3, 17), we have in the idolatrous practices of the Church of Rome—in her persecutions of the children of God, the saints of the Most High; in the exaltation of the creature in the place of the Creator; in the setting up "the abomination of desolation" (or idol) in the place where men assemble to worship God and Jesus Christ whom he hath sent; in all these acts of the Papacy, for the lengthened period of 1260 years, we have a remarkable setting forth, indeed a rehearsal of the idolatry, persecution, and self-exaltation of the man of sin during the last 1260 days of the present dispensation; the exact period of our blessed Saviour's ministry, and also of the persecution of the Jews and profanation of the temple in the days of Antiochus. (See Prideaux's Connection, vol. iii, p. 283; Oxford, 1820.) Thus the prophet Daniel (to whom it was given to interpret the dream of the king Nebuchadnezzar, and to make known the commencement of the times of the Gentiles, during which Jerusalem should be trodden down, and her people be subject to Gentile rule) beheld, also, in vision, the end of the Jewish tribulation—the resurrection of the just, and the destruction of every opposer of God's Israel. May we give heed to what Daniel the prophet, "the man greatly beloved," has written for our instruction respecting "the times" in which we are living (chapters 2, 7), and more especially respecting the closing scenes of the great Jewish tribulation, and the destruction of the "wilful king, the wicked one," at the glorious epiphany of the Son of Man, at whose coming, with all His saints, Israel shall be delivered, and Jesus, as David's son and David's heir, shall reign over the twelve restored and converted tribes, "on Mount Zion, and in Jerusalem, and before His ancients gloriously." Then will "the kingdoms of the world become the manifested kingdom of our Lord and of his Christ." And as earth's sovereign Lord, Jesus shall receive glory and honor from all people, nations, and languages, for year by year shall men come up from all nations to Jerusalem, "to worship the King, the Lord of Hosts, and to keep the feast of tabernacles." (Zech. 14.)

THE DAY OF THE LORD.

"But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness."—2 PETER 3: 10–13.

To the preceding confutation of those, who at the end of the days should be found deriding the ancient hope of the Church respecting the Lord's return in "power and great glory," the Apostle now adds his own positive testimony to the certainty, the manner, and the consequences, of the coming of that day of the Lord which the event in question should introduce, and he at the same time points out the practical bearing of this truth on the life of Christians.

I. First, *the certainty:* "*But*"—notwithstanding the taunts of these ignorant and contemptuous gainsayers, and however protracted

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may be the interval (vv. 3–8)—"*the day of the Lord will come.*" Or the connection may rather be with v. 9: "*But,*"—let none presume on the delay vouchsafed to men by the Divine long-suffering, as if it were going to last forever—"*the day of the Lord will come.*"

This "*day of the Lord,*" or "*day of God,*" (v. 12), is none other than the "day in which God will judge the world in righteousness by that Man whom He hath ordained," and is therefore also known in Scripture as "the day of the Lord Jesus"—the day of God in Christ.

At present Satan, as the god of this world, has his day, and man has his, the Supreme Being meanwhile having seemingly withdrawn from the supervision and control of human affairs. At least, His enemies bear themselves as if He really had done so. But in "the day of the Lord" the Lord alone shall be exalted. The Lord God Almighty will take to Him His great power and reign. The glory of the Lord shall be revealed, and all flesh shall see it together. At the name of Jesus every knee shall bow, of things in heaven, and things in earth, and things under the earth, and every tongue shall confess that Jesus Christ is Lord, to the glory of God the Father. And when this day reaches its noontide, in what our Apostle calls "the day of eternity," then too shall the creation attain to the zenith of faith's brightest anticipations, and God shall be all in all.

For it can scarcely be necessary to caution you against the absurdity of taking "*the day of the Lord,*" to be a day of twelve hours, or of twenty-four hours. It is, on the contrary, the most glorious and lasting of all the Divine economies—a day which shall have no night, and will be followed by no to-morrow. Its dawn is at the appearing of Christ the second time without sin unto salvation, and its forenoon hours extend through the long ages of the apocalyptic millennium and mediatorial reign, whose termination is signalized by the instantaneous suppression of the last desperate outbreak of evil, the second resurrection, and the closing acts of judgment.

Now, says Peter, "*the day of the Lord,*"—a phrase first used by Joel (1:15; 2:1; 3:14) eight centuries before—so long promised, so long expected, and, as you thought, so oft deferred, "*will come,*" *will arrive* at last; nor will the indifference of the world, or the slumbers of the Church, or the jeers of scoffers, hinder its coming. Whatever else in the future is uncertain, this is sure and inevitable. And what is there in our poor speculations about the future, or in the deepest and most far-reaching schemes of statesmen, or in the glowing visions of patriotism, that will bear comparison with this? All these may again, as they so often have in times past, disappoint the confident hopes of men; and still it remains firm as the decree, true as the oath of God, that "*the day of the Lord will come.*"

II. And how will it come? That was our second point: the *manner* of the coming or arrival of the day of the Lord. It will come, says our text, "*as a thief in the night,*" or simply "*as a thief;*" the words, *in the night,* being wanting in the best manuscripts, and probably introduced into others from 1 Thess. 5:2.

This figure of the thief is the one that oftenest occurs in the scriptural illustration of this solemn theme. And the ideas most readily suggested by it are unexpectedness, surprise, hostility, loss. But it is evident that to the faithful, longing children of God the great crisis will wear no such aspect. "Ye, brethren, are not in darkness, that that day should overtake you as a thief." To them it will come as the day of their redemption—"as the light of the morning, when the sun riseth"—no dread, unforeseen catastrophe, but the joyous fulfilling of the desires and prayers of the weary night-watchers. And it is also true that in the heavens and on the earth and sea there will be signs of the coming doom, numerous enough and portentous enough, it might be supposed, to arrest the attention of all. But even these will be overlooked or misinterpreted by a giddy, reckless, self-confident generation. "The wicked shall do wickedly; and none of the wicked shall understand." And so the great day *will arrive*—will have set in—will be actually upon men—ere ever they are aware of its presence; and its first acts of judgment, in the resurrection of the holy dead, and the change of the

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living saints, and the simultaneous ascent of the gathered multitude into the descending cloud of Christ's glory, may all pass without creating so much as an eddy or a ripple in the rushing streams of ungodliness. But very soon these streams will have a sudden arrest laid on them. The lightning of God will flash on the tottering pillars of the world, startling sinners from their vain dreams, only to know that their house has been broken into, and to realize the greatness and remedilessness of their loss. And then will the cry of their horror and despair mingle with the roar of the passing heavens and the kindled earth.

III. For consider, in the third place, *the consequences* of the coming of the day of the Lord.

Some of these consequences have already been mentioned incidentally, to which, as well as to others clearly enough indicated elsewhere, there is no reference whatever in the passage before us. For example, it is, I think, demonstrable that among the many glories that go to make up the brightness of the future age subsequent to the Lord's second advent, is the glory of the restored Israel and of "Jerusalem, the city of the Great King." But Peter here says not a word about that, any more than about the resurrection of the dead. Having still in mind the argument of the scoffers from the asserted durability of the present cosmical arrangements, he mainly limits his view to the change that is to pass over the material creation, when it too "shall be delivered from the bondage of corruption into the glorious liberty of the sons of God."

Another point of no less importance, and the failure to observe which has, perhaps more than anything else, given rise to endless mistakes and difficulties, is this, that, in describing the transformation of the present into the future world, the writer does not allow himself to dwell on the steps of the process—the stages, so to speak, of the transition—but takes in the whole work at one glance, and as consummated in the one day of the Lord. This, indeed, is well known to be the prophetic style, as when the Old Testament throughout depicts the times of Messiah in such a way as to leave scarcely visible the interval between His first and second comings—between the cross and the throne. Nor does the specification of the six days' work of creation in the first chapter of Genesis hinder even the inspired historian from immediately summing up the whole at the beginning of the second chapter thus: "These are the generations of the heavens and the earth when they were created, *in the day* that the Lord God made the earth and the heavens." Only let there be due allowance for the operation of this same principle of interpretation, as we read the statements of Scripture respecting things to come, and we shall avoid very many occasions of stumbling.

After all, however, it were utterly foolish and presumptuous in us to insist on having these various statements of the numberless details of this wonderful work of God so clearly explained to our weakness and ignorance, and so nicely sorted and adjusted in their mutual relation, as to leave nothing to perplex our apprehension of the infinite theme. And the folly and presumption will be no less great, if we think to get rid of our perplexities by either ignoring or wresting any plain declaration of the sacred word. Let us do our best, and there will still remain difficulties for us in connection with this and every other Divine operation—difficulties which the day itself must solve. As it is only "through faith" that "we understand that the worlds were framed by the word of God," so it would be strange indeed, if, in contemplating through the glass of prophecy the emergence of the new creation from the ruin that sin has wrought, there were found no room for the exercise of the same gracious spirit.

Taking with us, therefore, these few preliminary cautions, let us briefly review the announcements of our text.

"*The heavens shall pass away with a great,*" or *rushing*, "noise;" certainly not the heaven in which God and the angels dwell. Nor is it necessary to include in the meaning of the word even the starry heavens. Throughout this whole context (vs. 5, 7, 12, 13) it seems evidently to denote merely the heavens belonging immediately to our earth—the firmament of Genesis 1: 6–8—the atmosphere—the domain of the clouds, and birds, and, as Scripture

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intimates more than once, of the evil spirits. Having shared in the defilement of sin, "*the heavens*" also shall undergo the purification of fire. "They shall be changed," "*shall pass away with a rushing noise*," as of whirlwinds, or, some would say, as of a house falling into ruins, and that amidst crackling flames. In v. 12 it is said that *by reason of* the day of God, or *in consequence of* its coming, "*the heavens being on fire shall be dissolved*"—loosened, as it were, from their present attachments and sent adrift, or dissolved internally, like any other fuel of fire. But let us not think of introducing into this description, as has sometimes been done, the ideas and conclusions of our modern chemical analysis, by way of helping us to account for either the sights or the sounds of this appalling scene. The Apostle is not at all concerned about the scientific exactness or possibilities, but, in aiming at a religious impression on the hearts of his readers, uses popular language to describe phenomena, as they shall hereafter impress themselves on the senses of men. Accordingly, the same word, that is used of the heavens in v. 12, is in the next clause of v. 10 used of the elements:

"*But the elements shall be dissolved with fervent heat;*" whereas in v. 12 again the corresponding clause reads, "*And the elements shall melt with fervent heat.*" Nor can I think it worth while to refine as to the precise import in either place. In v. 10 some connect the clause especially with what precedes respecting the heavens, others with what follows respecting the earth; and the word *elements* has been variously referred to the sun, moon, and stars—an idea altogether foreign to the scope of the passage—to the four elements of the ancient philosophy, fire, air, earth, water—to two or three of the number—and even to the constituent parts of water alone. But all such strictness of definition is probably beside the mark. The clause is best taken generally, as including whatever comes under the power of this great conflagration; and the elements will be, according to the popular sense of the term both in Greek and English, the smaller parts that go to make up the whole.

It is then added by way of climax, as that which comes most nearly home to our human feelings, "*and the earth and the works therein*"—whether of nature or of art—"*shall be burned up.*" The clause is so framed as to suggest at once the universality and the particularity of the judgment—its minutely searching as well as its far-reaching operation. In the language of (Is. 2: 12–17): "The day of the Lord of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up; and he shall be brought low: and upon all the cedars of Lebanon, that are high and lifted up, and upon all the oaks of Bashan, and upon all the high mountains, and upon all the hills that are lifted up, and upon every high tower, and upon every fenced wall, and upon all the ships of Tarshish, and upon all pleasant pictures. And the loftiness of man shall be bowed down, and the haughtiness of men shall be made low; and the Lord alone shall be exalted in that day."

Such, then, are some of the terrible results of the coming of the day of God.

And now you may well ask, in reference even to this fair visible framework of creation: But is that all? And is this indeed, in the words of the dying statesman, "the last of earth?"—of that earth which God made in the beginning "very good"—from which in every age have ascended to His throne the prayers and thanksgivings of believing souls—the birthplace and the grave of His own Incarnate Son? Is it, after all—yea, though it has been baptized with the Saviour's most precious blood—to be reduced to perpetual ashes, or an everlasting chaos, if not perchance put out of existence altogether? And will not such an issue be the triumph of Satan the Destroyer, rather than of Christ the Redeemer?

It cannot be denied that just such wild notions as these have long been floating, for want of better, in the common mind of Christendom, and that in some quarters the Church is still taught to anticipate, as a matter of praise, the time when "the universe shall burn, and God shall destroy His own works," instead of those of the devil. But for the too general prevalence of this woful chimera Shakespeare, as I

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have elsewhere remarked, may be largely responsible, not Scripture:

"And, like the baseless fabric of this vision,
The cloud-capt towers, the gorgeous palaces,
The solemn temples, the great globe itself,
Yea, all which it inherit, shall dissolve,
And, like the insubstantial pageant faded,
Leave not a rack behind."

That, no doubt, is fine poetry, but it is neither good philosophy nor Bible doctrine. The idea of the future annihilation, or eternal desolation, of this world of ours, has absolutely nothing to sustain it in the analogies of nature, the deductions of science, or the teachings of Scripture.

What! some one of course will say, does not your text expressly assert that the heavens shall pass away, and the earth be burned up? Yes, I answer, and it likewise asserts expressly: "*Nevertheless we*"—or simply, *But*—"*according to His promise, we*"—we Christians—"*look for new heavens and a new earth, wherein righteousness dwelleth;*" *dwelleth* being the last word, and emphatic: *dwelleth*, as in her own secure and eternal home.

Now there surely can be no good reason for supposing that God will make this new creation out of nothing, when here are the materials of the old creation ready to His hands. Or if you still ask me to reconcile this passing away of the old into the new with the Apostle's strong word, *shall be burned up*, I think it sufficient to point you back to the sixth and seventh verses, which declare that the ancient world, the original heavens and earth, "*perished*," *was destroyed*—quite as strong a word—in the deluge, and then reappeared in its existing form, as "the heavens and the earth which are now;" the days of Noah thus furnishing the most signal example and type, not only of the judgment, but also of the salvation, of God.

We have, however, says Peter, for the foundation of our hope, something more direct and explicit than types and inferences. We have a Divine "*promise.*" And had he been asked, Where? he might no doubt have repeated what he once declared in his preaching, that "by the mouth of all His holy prophets since the world began hath God spoken of" these coming "times of the restitution of all things." But it is generally agreed that, in speaking of this restitution under the name of "new heavens and a new earth," he has an immediate reference to Isaiah 65: 17 (comp. 66: 22; Rev. 21: 1): "For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind."

If, therefore, you would have a glimpse of that future world as it was shown to Isaiah, you have but to examine the description given of it by God Himself in the very passage that Peter had in his eye, when he wrote the words before us; and be not hastily offended, if you find there things that surprise you: "For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind. But be ye glad and rejoice forever in that which I create; for, behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying. There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die a hundred years old; but the sinner being a hundred years old shall be accursed. And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands. They shall not labor in vain, nor bring forth for trouble; for they are the seed of the blessed of the Lord, and their offspring with them. And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear. The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the Lord."

You at once perceive that, while there are great changes here foretold in the present condition of things, the features of resemblance also are numerous and striking; just as the

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ark of Noah carried over into the world that followed the flood very much that belonged to the world that preceded it, and even the returning dove bore "in her mouth an olive leaf plucked off," and wet with the waters of judgment. In like manner, taking Isaiah and Peter together, I see not how the conclusion can be evaded, that in that world for which we are still looking, after the coming of the day of God, after the conflagration, and after the Church of the resurrection and the translation—the Church of the first-born—the first-fruits unto God and the Lamb—has been received into the undefiled and unchanging glory of the new heavens, there will be continued on the new earth successive generations of men in the flesh, under conditions of most blessed amelioration both physical and moral, and absolutely secured throughout the long millennial age against the wiles and assaults of Satan, but not yet made perfect, nor free from all attaint of sin and death.

This much is so plainly revealed, that we are not to be deterred from believing it by the difficulty, were it ever so great, of explaining in what way the race shall be enabled to survive the conflagration. But that difficulty really loses its force, as soon as you make proper allowance for possible exaggeration in our conceptions of the extent and effects of the fiery trial, which many indeed suppose will reach no further, in the first instance at least, than to what is called the prophetic earth, or the territory of Christendom, and the four great Empires of Daniel's visions. Then remember what has already been said of the duration and stages of this judgment—of the several hours of this great day of the Lord—and it is nothing at all to be wondered at, if its rising be attended by mists of the morning, which shall disappear in the splendor of its meridian. But if any shall still judge that these two considerations do not fully meet all the necessities of the case, we can then fall back on the principle, so largely illustrated by our Apostle in the second chapter, that "the Lord" who saved Noah with his household from the ruins of the old world, and Lot from the flames of Sodom, and, we may add, the three young faithful Hebrews from Nebuchadnezzar's burning fiery furnace, though heated one seven times more than it was wont to be heated, "knoweth how" to make good, and to reconcile, all His words, both of warning and of promise.

IV. A few words in conclusion on the *practical inference* drawn from the solemn prospect thus opened up to the faith of the Church: "Seeing *then* that *all these things shall be dissolved*"—it is even more emphatic in the original: *Since, then, all these things are dissolving;* their doom being even now written on them, and working in them—"*what manner* of persons *ought ye to be in* all *holy conversation and godliness*," literally, *in holy behaviors and pieties;* "*looking for and hasting unto the coming*"—or rather, as in the margin, *hasting the coming*—"*of the day of God.*"

That "the fashion of this world passeth away"—that, like the body of man, this world in all its present arrangements and interests, is "dead because of sin," and must pass through dissolution into regeneration and a higher form of existence—is reason enough in the apostolic estimation why we should not be conformed to its evil ways, nor seek to make it our portion and our rest. Having here "no continuing city," let us cherish and manifest the spirit of "strangers and pilgrims," and in our relations both to men and to God be governed by the law of our heavenly citizenship. Observe that the habitual expectation of "the coming of the day of God" is urged by Peter upon his brethren as being at once a characteristic mark of the true Christian, and itself a most powerful motive to universal holiness. And so it is everywhere represented throughout the New Testament; as where Paul takes it for granted that, if we are to be proficients in the school of the Divine grace, "living soberly, and righteously, and godly, in this present world," we shall be found "looking for the blessed hope, and the appearing of the glory of our great God and Saviour Jesus Christ." Peter's language even goes beyond that. He is not satisfied that we maintain, in regard to that day, the attitude merely of a passive expectancy. Our whole Christian life should be a distinct, direct effort to "prepare the way of the Lord," and so to *hasten*

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His coming. This glorious consummation we can, and ever ought to, actively promote, by hastening the work of our own preparation, by the energy of prayer, and by the strenuous use of the appointed means for the speedy accomplishment of the number of God's elect.

THE COMING OF OUR KING.

The coming of Jesus is a precious theme, never ceasing to afford consolation and refreshment. It is not soon tiresome and exhausted of interest, but a perpetual fountain of joys; frontmost, midmost, and topmost, amid all hopes the most fruitful of themes, and lending sweetness to everything related to it. It stands a tower of glory amid Bible topics and promises, itself the best and fairest promise. Why is it unwelcome to many who profess a love for the Saviour? Why is it disapproved, discouraged, disrelished, and dismissed, when, where, and by whom it should be welcomed, loved, cherished and defended? Why is it not eagerly received into Christian societies and associations as the most delightful subject of conversation? Why is it so hard and so rare to find an avenue or a means of its introduction into religious assemblies? Why is there such an array of opposition to it? Alas! it is deemed an innovating and obtrusive theme. But it is sweet, grand, and powerful, notwithstanding. Around it revolve a glorious array of vital Bible truths, and from it issue unspeakably important results. The coming of Christ is the great hope of the Church, and, rightly understood, is her only hope and supreme necessity. It is not a subordinate concern, but first, single, and absolute, as a fixed condition to any and every future fruition beyond this life. Without it there can be no immortality, no eternal life.

No wonder, then, it is of such towering proportions in the teaching of the word of God, and in the esteem of the rightly instructed believer. But in what a maze of darkness is the mass of Christiankind in our day involved respecting it! Darkness, which is nevertheless disavowed and unperceived. Darkness in regard to related events, both as signs and consequences; darkness in regard to the order and manner and time of the advent, a darkness which amounts, to a great extent, to a practical negation of the fact itself, and a practical neglect of the event in the very time and act of its nearly prepared and tremendously imminent advance. Why is it thus, and how long shall it be thus? Nevertheless, the wise can understand and rejoice in the onward march of events, as couriers going just before the hour and power of the return of the High Priest and Prince of the people of God, to reign forevermore.

INCREASE OF EARTHQUAKES.

Mungo Ponton, in his *History of Earthquakes and Volcanoes*, thus sums up the whole number of earthquakes on record, and their distribution over time, and says:

Regarding them chronologically, Mr. Mallet distinguishes the registered earthquakes into five periods, thus:

	Total.	Disastrous.	No. of Years.
Recorded before A. D.,	58	4	1700
To end of 9th century,	197	15	900
To end of 15th century,	532	44	600
To end of 18th century,	2804	100	300
To 1850,	3240	53	50

It will thus be perceived how very great has been the increase since the beginning of the Christian era; and although much of this increase is due partly to more perfect registration, and partly to there being a larger portion of the earth's surface comprehended in the records, still there are good reasons, as already indicated, for suspecting that there has been a gradual augmentation in the number of earthquakes themselves, more especially of the more disastrous kinds. Our Saviour may have foreseen this increase when He said that among the signs—"There shall be earthquakes in divers places."

Judge Ludlow, in a recent charge to the Grand Jury of Philadelphia, says:

"There is now a carnival of crime raging, and it is false to say that it is confined to the city and county of Philadelphia. It spreads itself to all our great cities, and the battle rages more fiercely than ever between virtue on the one side and vice upon the other. The irresistible logic of facts has developed the fallacy of the system that has been put in vogue by the humanitarian ideas of the day. We are told that even life is not safe in this community, and this is true."

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Editorial.

THE DOCTRINE OF THE MILLENNIUM.

Translated from J. NISSEN'S "Unterredungen über den Kleinen Katechismus Luthers."

THIS is a most weighty doctrine. What is to be said concerning it may be grouped under these heads: The Course of this World in Church and State; The Antichrist; The Second Coming of the Lord; The First Resurrection; The Thousand Years' Reign; The Restoration and Glory of Israel; and the admonition, warning, consolation, and hope thence to be derived for every Christian.

I. THE COURSE OF THIS WORLD IN CHURCH AND STATE.—The development of universal history. How shall it be if the world is to continue? Shall things perpetually improve? or become worse? What shall the end be? These are questions upon which all worldly wisdom can give us no answers, or, at best, very uncertain, dark, and unreliable ones; but with reference to which, as in every other case, the Word of God is a light to our path. Happy he who lays it to heart and builds upon it! Our Lord and Saviour, after that He ascended into heaven, and sat down at the right hand of God, has foretold us how the course of things respecting His kingdom shall be, and what shall be the end of the same. Very especially has this been done in the Revelation of John. That is properly, as stated in the first verse, a Revelation of Jesus Christ, to show unto His servants that which must come to pass speedily, which He sent by His angel to His servant John, who attested the Word of God and the testimony of Jesus Christ: "Blessed he who readeth, and those who hear the words of the prophecy, and observe the things which are written in it, for the time is near."

It is a false, widespread idea, to which we yield quite too readily, that the Gospel once introduced into the world and embodied in the Church, must now ever more and more impregnate and pervade everything with its blessing: state, art, science, and civilization; and that just in this way a universal renovation of the world is to be brought about. But the Holy Scriptures everywhere and throughout, in all the prophecies, as well in the Old Testament as in the New, present a very different conception of things. Daniel beholds the fourth and last worldly monarchy which came in with the advent of Christ, under Augustus (chap. 7:7), as a dreadful and terrible beast, artful and with human eyes, and a blaspheming mouth. And, as in Rev. 13 and elsewhere, this same "beast" again comes before us, we learn from Daniel that this is the world-power, and that worldly affairs are chiefly denoted by it; for we must interpret the pictures of the Revelation according to the entire presentation of the prophetical books of the Old Testament. John also sees (chap. 12:1) a woman, which is the Church of God; for both Testaments contemplate God's covenant with men as a marriage. In chapter 17, this same woman comes before us again, but is now come to be an adulteress; that is, has forsaken her lawful Lord, become untrue to him, and fallen away from him. Yea, she sits upon the beast; that is, the Church has apostatized and given herself to serve the world, and become worldly; the world-power also lays aside its hatred to Christendom, and becomes outwardly Christian. The Church and its members should let their light shine into the darkness of this world, and be a transforming power, by means of which all humanity should become pervaded with and partaker of its own essence and Divine life. But the world-power and the Church enter into partnership with each other. The apostate Church does not testify enough; does not resist sin enough with the Word of God, which is the proper sword; does not enough condemn earthly tastes and feelings; and does not enough point men heavenward. Her Lord Jesus Christ, and the goods and blessings of His house, to the majority of her members, are

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not their one and all. Alas, how many follow the ways of the world, and forget that they are pilgrims and strangers here; fear the world's frown, and seek after its applause; to whom honor, riches, and pleasures of this life appear to be the only things worthy their efforts. The Word of God is not the one and all to them, but by its side, and often more esteemed by them, is the wisdom and science of earth. This conformity with the world, this living of the worldly life, and this leaning upon the world and its favors, is what constitutes the woman's adultery, and is the great and weighty sin of the apostate Church of God. The world also, for its part, rewards her for it with goods, money, and honor. Now, where such a state of things exists, and who will deny that such is largely the case, whether we take the Evangelical or the Catholic Church, whether in respect of the Pope, the emperor, the king, or the preacher, teacher, citizen, and peasant, there is the adulteress who sits upon the beast, there is a secularized Christendom and a christened world, and both together shall be most fearfully judged, as the Revelation of John further shows. It is therefore our great business, in these last times, first of all to save ourselves from this untoward world, that we may not perish with it, and then also to save others.

II. The Antichrist.—Christ nowhere says that the world shall continually increase in love to Him and His affairs, and that enmity toward Him shall after a while entirely cease; but, on the contrary, that it shall become more and more intense, especially in the last times. So the word of God foretells already in Daniel 7: 25, where it is prophesied that in the fourth empire there shall come one who shall speak blasphemous things against the Most High, and shall wear out the saints of the Most High, and think to change times and laws. (Chap. 11: 36.) And he shall do according to his will, and he shall exalt and magnify himself above every thing, and speak dreadful things against the God of gods, and shall prosper until the wrath of God is accomplished, for it is determined how long it shall be. Also in chapter 12: 1. Quite the same concerning these last troublous times, only still clearer, is prophesied in the Apostolic Epistles, especially in 2 Thess. 2. There the Apostle says (v. 1, 2) that the day of the Lord and His coming was not yet then so near; (v. 3), that that day should not come except there come a falling away first, and the man of sin be revealed, and the son of perdition. Thus, before the second coming of the Lord, there was to be an apostasy, whose prolific vastness is more closely described in the succeeding verses. This apostasy shall be specially manifested in some particular man, who is called the man of sin, for the reason that his whole nature throughout is sin, and that he promotes sin in others; and the son of perdition, because he shall go into perdition and draw others with him into the same. He is also (v. 4) an opposer; that is, one who sets himself in opposition to God and everything that is good and holy. Hence this man is elsewhere in the Scriptures called the Antichrist. (1 John 2: 18.) "Little children, it is the last time;" that is, we are living in the period of the fourth and last empire; "and ye have heard that Antichrist shall come;" and in v. 22, "He is Antichrist, that denieth the Father and the Son." Quite in harmony with Daniel is it said in 2 Thess. 2: 4, "He exalteth himself above all that is called God, or that is worshipped, so that he as God sitteth in the temple of God, showing himself that he is God." Furthermore, this entire period in which this Antichrist, this king domineers, is described as a period in which sin is fearfully potent. (1 Tim. 4: 1.) "The Spirit speaketh expressly, that in the latter times some shall depart from the faith," etc. (2 Tim. 3: 1.) "In the last days perilous times shall come." (2 Thess. 2: 9.) Antichrist's working is after the working of Satan with all power and signs and lying wonders; and because they received not the love of the truth that they might be saved, God shall send them strong delusions, that they should believe lies. What the man believes and loves, that shall he be; they have not believed nor loved the truth through which God wished to save them, but had pleasure in lies and errors; so shall they also receive the rewards and punishments of the same.

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In Matthew 24 : 3, the disciples inquire concerning the signs of the Lord's coming, and the Lord gives them as the signs (v. 5 and 24) the coming of false prophets and false Christs (v. 6, 7), wars, tumults, famines, pestilence, hatred and persecution towards true Christians (v. 10–12), offences, faithlessness, enmity, unrighteousness, and waning of love; to which is added (v. 37, 38) carnal unconcern, as it was in the times of the flood, when they ate, and drank, and made merry with each other. But in this last and deepest extremity (Luke 21 : 28), the true people of God are to rejoice and lift up their heads for the reason that their redemption is at hand. For (2 Thess. 2 : 8) the Lord shall consume the wicked one (the Antichrist) with the spirit of His mouth, and shall destroy him with the brightness of His coming.

During this time, also, shall the Jews be persecuted. (Dan. 7 : 21, 25.) This is a matter of course, for a true Israelite can never take part in the worship of the beast. The common distress shall bring closer together the people of God of the Old and of the New Testament, against this new heathendom; and with that is bound up the conversion of Israel. (Rom. 11.) In these great straits shall Israel inquire after his God and Messiah, and if they then shall see Him coming in the clouds, they shall also rejoice and say (Matt. 23 : 39), "Blessed is he that cometh in the name of the Lord!"

III. The Second Coming of Christ Himself.—When the pride of Antichrist, and the self-security and fearful sins of the world, as the straits and griefs of God's people, have reached their highest point, then shall Jesus Christ be revealed from heaven, to make an end of the course of this world, and to establish His glorious kingdom upon the earth. There is a distinction to be drawn between Christ's coming, in this instance, and the final judgment. Concerning His coming to set up the kingdom of His glory on earth, we may read in Rev. 19 : 11–21; Dan. 2 : 34; 7 : 9–14, 26, 27. The same coming is spoken of at many places by the ancient prophets, where they prophecy of the blessedness and peace of the Messiah's time; for example, Is. 2 : 2–4; 11 : 11; Ezek. 34 : 23–31; Micah 3 : 1, 2; Zech. 2 : 4, 7, 8; 9 : 9. It is to this coming the Lord refers, Matt. 24 : 29, as distinguished from 25 : 31. The expression, coming of Christ, in the New Testament, has a much wider signification than in ecclesiastical and modern language. This revelation of the Lord will doubtless be a visible appearing. They shall *see* Him coming in the clouds of heaven with great power and glory. (Matt. 24 : 30.) He shall come in like manner as ye have *seen Him go into heaven*. (Acts 1 : 11.) He cometh with clouds and every eye shall *see* Him. (Rev. 1 : 7.) The Church of God passes out of its concealment, in which it now finds itself, as an invisible Church. Your life is hid with Christ in God, but when Christ, who is your life, shall appear, then shall ye also appear with Him in glory. (Col. 3 : 3, 4.) The entire scene is full of magnificence. The Lord comes as Judge and King, and with Him the heavenly host (Rev. 19 : 11–16); at the same time mighty movements in the world of nature occur. (Rev. 6 : 12; 11 : 19; Matt. 24 : 29; Is. 13 : 6; Joel 3 : 3, Zech. 14 : 5.)

One of the first things which the Lord shall do, when He appears, is the overthrow of the beast and false prophet. The antichristian world-power goes into perdition. (Rev. 17 : 8, 11 : Gal. 6 : 8.) The appearance of Christ is of itself enough to make an end of Antichrist and his dominion; as Paul says (2 Thess. 2 : 8), and shall destroy him by the brightness of His coming. The Antichrist and the false prophet shall be cast alive into the lake of fire; into hell. With that, once for all, is this beast-business done away; the world-powers, in the relations held by them till that day, shall cease; history shall take quite another character; and, in the place of the beast-kingdom, shall come in the kingdom of the Son of Man and his saints—the kingdom of God.

IV. The First Resurrection.—Christ comes visibly, and departed believers also come with Him, and come forth from their invisible state. (2 Thess. 1 : 10.) Besides, it is necessary that they should be clothed with bodies, in that the entire man, body and soul, goes into the glorified life. This is the first resurrection, con-

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cerning which Rev. 20:4–6, treats in contradistinction from the second, at the general judgment in Rev. 20:12, 13. In this first resurrection all the martyrs have part, according to v. 4. As they became most like Christ in death, so shall they also be in glory. Then, also, all who have not worshipped the beast, and thus separated themselves from the common world. "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." (v. 6.) Of this first resurrection the Lord treats in Luke 14:14, where He speaks of "resurrection of the just." Paul, also (1 Cor. 15:23), distinguishes three stages of the resurrection: first, Christ; afterward, they that are Christ's, at His coming; afterward, the last, namely, the general resurrection. Touching the first resurrection, is also the passage in 1 Thess. 4:16: "the dead in Christ shall rise first;" and in Phil. 3:20, 21.

Then the still living saints shall be changed, the old body, without dying at all, passing over into the glorified body. (1 Cor. 15:51–53; 2 Cor. 5:4.) According to this last text, Paul entertained the hope that he might, perhaps, live to be taken in this way; and thus this change is not first and only to occur at the end. Clothed with the new and glorified body, then can also take place what is written in 1 Thess. 4:17: "We which are alive and remain, shall be caught up in the clouds to meet the Lord in the air, and thus shall we be always with the Lord." These resurrected saints, and these glorified saints, now pass, with Christ, into the heavens; for the unglorified world cannot yet be the locality of the glorified Church. From the heavenly regions shall the saints now reign with Christ over the earth for a thousand years. They are priests of God, because they serve God day and night in His temple. (Rev. 7:15.) A new dominion is introduced into the world; namely, that of Christ and glorified men, who, through redemption, have become all that they are.

V. The Reign of the Thousand Years.—What concerns the earthly side of this reign, is summed up in the Old Testament, in Dan. 2:35, 44; 7:13, 14, 27; and what concerns the super-earthly side, in the New Testament, in Rev. 20:1–6. The kingdom of God appears with Christ. (Matt. 12:28.) It extends itself in a hidden manner spiritually in the world. "The kingdom of God is within you." It came to the Gentiles, by the Church, for the most part after the destruction of Jerusalem. (Matt. 16:28.) But properly the kingdom of God, in royal glory, first comes with the second coming of Christ, and after the judgment upon Antichrist. (Luke 19:11, 12, 15.) The Saviour also teaches us to keep praying with reference to this kingdom, "*Thy kingdom come.*" Nor is this now only the eternal state of blessedness after the final judgment, in which the perfected kingdom must needs eventuate (Matt. 25:34), but what has already been an earthly, Israelitish, but, indeed, not a fleshly kingdom of glory; as also the prophets have always painted it, whom Christ nowhere contradicts in this particular, but whose predictions he approbatively assumes. (Matt. 19:28; Acts 1:6–8.) Just as earnestly as we must be on our guard, on the one side, not to go beyond the Scriptures (against which the XVII Article of the Augsburg Confession cautions) in picturing out this doctrine; just as little, on the other hand, dare we understand spiritually the plain words of holy Scripture, and so condemn it.

The principal proof-text is Rev. 20:1–6. The first thing to take place is the binding of Satan. (v. 1–3.) As with the death of Christ the accusations of Satan in heaven ceased (Rev. 12:7–12), thus, in the millennium, his dominion on earth is at an end. So long as the devil still rules in the darkness of this world, we all live in an atmosphere that is poisoned and impregnated with deadly elements. (Eph. 2:2.) Is the prince of this world, who works in the children of disobedience, and the god of this world, who blinds the eyes of them that believe not, that they see not the true light of the Gospel, now bound and out of the way? Then sin has lost much of its power, and goodness may more freely develop itself.

The next thing is the government of the earth by Christ and His glorified Church. As

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these glorified saints are alike kings and priests (Rev. 1:3; 5:10), so shall their government be a priestly government In the place of the Satanic rule, shall come an administration, not of men who still live in the flesh and seek the indulgence of their own pleasure, nor yet of good angels, arbitrarily put into authority, but of glorified men, who themselves have become what they are only through the power of redeeming grace. In them shall it be known what Christ, by His grace, can and desires to accomplish for men. The same attraction which the possessions, power, and pleasures of this world now exercise over the mind and heart, shall then be exercised by the blessedness of the glorified Church. With true delight shall all then submit to obey the priestly kings, and Jesus their Head. (Ps. 110:3; Hab. 2:14.)

In this millennial kingdom there cometh a true and God-serving rest. Secular and spiritual jurisdiction are no more distinguished; the world shall delight itself in God; all art and science, all intercourse, shall be alike Christian and worldly, for the kingdom of the world has become the kingdom of our Lord and his Christ. (Rev. 11:15.) In the millennium, Christianity shall reach its full external victory; be unconditionally acknowledged by all potentates and magistracies; be the most blessed perfection of all occupations and situations of life, as they all, from the highest to the lowest, shall be grounded and sanctified in the Lord. (Zech. 14:20, 21.) Wars, also, shall cease, and nature itself shall participate in the pervading blessedness. (Is. 65:20–22.)

VI. The Restoration and Glory of Israel.—Along with the coming of Christ, apostate Christendom shall be judged and overthrown, and His true people have been gathered with Him in the sky; or, in the language of Revelation, the beast, and the adulteress, which is great Babylon, and the false prophet, and those who worship the beast, shall be destroyed; and the Lord's Bride hath gone to himself. (Rev. 21:2, 10.) The people still living upon the earth are then either Jews or heathen, the same again as it was at the time of our Saviour's ascension. But with mighty energy still as then can Christianity now work. Then began the Church, now shall begin the Kingdom. We assume that the Jews and heathen have already heard of the Gospel before the appearance of Christ, then the visible coming of the Lord in His glory, the overthrow of the antichristian power, the rapture of the saints, and the cessation of all fanatical proceedings on earth, must all make a deep impression upon the peoples who survive and see it. Now then the veil of Moses (2 Cor. 3:14, 16), and the covering which has been upon the people (Is. 25:7), shall be taken away. Israel again comes into the foreground, and here are fulfilled the manifold predictions concerning Israel's conversion and restoration to the beloved land. (Rom. 11:25), "I would not, brethren, that ye should be ignorant of this mystery; that blindness in part [a great part] is happened to Israel, until the fulness of the Gentiles be come in; and so all Israel shall be saved;" that is, when the elect number of the Gentiles in the Christian Church have been brought in (Luke 21:24), when the times of the Gentiles shall be fulfilled, then all Israel as a people shall be saved. Of this conversion and restoration of Israel all the prophets are full; for example, Lev. 26:31–45; Deut. 28:62–68; Is. 2:2–4; 11:11; Ezek. 34:23–31; Hos. 2:16–25; especially Zech. 12:10, "And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications; and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son." Also Ps. 110; Ps. 2. All these and many other prophetic texts declare, that Israel shall go back to his own country, sin shall be vanquished, the knowledge of the Lord shall fill the entire land, and God dwells by His Messiah among His people. Israel thus seeking and finding his Saviour, the heathen also shall of themselves come to Him, and their delight shall be to walk in the light of God. In Acts 3:19–21, Peter exhorts: "Repent, and be converted, that the times of refreshing may come from the presence of the Lord, when He shall send Jesus Christ, whom the heaven must receive until the times of restitution (restoration) of all things, which

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God hath spoken by the mouth of all His holy prophets since the world began." Subsequent to the time of this remark (Acts 1:6), the disciples asked in so many words, "Lord, wilt thou at this time restore again the kingdom to Israel?" What the Lord promises to His disciples as the reward of their faithfulness (Matt. 19:28, and Luke 22:28–30), also has reference to this time: "In the restoration (palingenesia, restoration), when the Son of man shall sit upon the throne of His glory, ye also shall sit on twelve thrones, and judge the twelve tribes of Israel."

VII. The weighty Character of this Doctrine.—Inasmuch as the holy Scriptures speak of this matter in so many places, it must needs be of importance to us. To whom should it not be a satisfaction to glance into the unsearchable judgments and ways of God, and into the depths of the riches both of His wisdom and knowledge.

When, then, shall all these things come to pass? We know not. It does not pertain to us to know the times and the seasons which the Father hath put in His own power; Acts 1:7. But this does pertain to us, and this should we do, to know the signs of the times given us in God's word, to be sober and considerate, to observe, to watch, that we may escape all these things, and to stand with joy before the Son of man.

We deduce from this subject a special consolation. We behold, alas! often, that our efforts in behalf of the kingdom of God are not crowned with the success which we would naturally and rightfully expect from the Gospel as the word of God. Hence we readily become sluggish, weary, and doubt the Divine word of promise. But this is a wrong way of looking at things. It is not to be questioned that Christianity has done much to soften, establish, and to improve things; but the office of the Church is not to convert and renew the world, but to save out of the world which lieth in sin as many as it can. To this end it is necessary, above all, that every member of the Church should give vigorous testimony for Christ, in thought, word, and life—that Christians should shine as lights in the world. This is now the office of every true disciple. The world's conversion, and the bringing of Christianity into full dominion, is a matter which belongs only to the Lord.

We, therefore, also derive from this subject an admonition and warning for ourselves. The Lord has expressly said, in speaking of these things: "Remember the word which I spake unto you." "Take heed that no one deceive you;" that is, that ye may not be condemned in the general ruin. "He that shall endure unto the end, the same shall be saved." "Watch ye, therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass," namely, the judgments which shall befall the godless world. "Stand fast, and hold the traditions (the things delivered to us in the holy Scriptures) which ye have been taught." "Go not after them;" "Thou shalt not follow the multitude to do evil;" testify; stand by the word of God. And if evil men should even become worse, keep to what you have learned.

As to hope, the apostle admonishes to be joyful in it. And for this we have every reason, for we know now surely, that the Lord will triumph over all His foes. "The Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to usward, not willing that any should perish, but that all should come to repentance" 2 Pet. 3:9. The concluding words of the holy Scripture are: "He which testifieth these things sayeth, Surely I come quickly. Amen. Even so come, Lord Jesus."

From the sixth ed. Kiel, 1859, pp. 524–533.

FALSE CHRISTS.

Our blessed Saviour, in the twenty-fourth chapter of Matthew, and, just before his crucifixion, uttered this prediction: "Take hee! that no man deceive you; for many shall com in my name, saying, I am Christ; and sha deceive many. . . If any man shall say unt you, Lo, here is Christ, or there; believe it not For there shall arise false Christs, and fals prophets, and shall show great signs and won-

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ders; insomuch that, if it were possible, they shall deceive the very elect. Behold, I have told you before."

Something of the kind thus foretold 1800 years ago, is just now exciting some attention in Poland. A man has appeared in a country district there, who pretends to be Jesus of Nazareth come again for the salvation of the world. He has selected twelve followers, who go about the country with him as apostles; and he pretends, in the usual manner of such people, to work miracles. He devotes himself particularly to the healing of the sick. All this has had a great effect upon the Polish peasantry; the would be prophet and his followers have been everywhere received by them with open arms. He is now turning his success into political capital. He denounces the peasantry for their indifference to the rising of 1863, calls upon them to repent and prepare for new efforts, and prophesies the speedy re-establishment of the old Polish kingdom. The authorities might look with indifference upon religious pretensions of the impostor, but they naturally do not feel quite so easy about passionate appeals to the people to rise against the existing government. They are, therefore, using all means to put the movement down. They are, apparently, finding the task a somewhat more difficult one than they at first anticipated. It may seem like a trifling affair, to be mentioned in connection with the solemn words of our Lord's great prophetic discourse, but it is not without significance in these critical times.

FAITH.

(Fas est et ab hoste doceri . . . . . .)

Glory to God, whose witness train,
Those heroes bold in faith,
Could smile on poverty and pain,
And triumph even in death!

Scorned and reviled, as was their Head,
When walking here below,
Thus in this evil world they led
A life of pain and woe.

So we sing: and we do well. It is right to praise God for "the glorious company of the Apostles"—"the goodly fellowship of the prophets"—and the "noble army of martyrs." But it is *not* good to glorify the past, and neglect the great issues of the present. It is *not* good while filled with the baneful modern Whitbyan heresy, and boasting of orthodoxy, to the disparagement of others, to build the tombs of the prophets, and garnish the sepulchres of the righteous, in doubtful company.

These thoughts have been suggested by the following lines found in a penny book open before us; and if our readers do not think there is venom in them, but only a sharp point, we will print them.

It was by *faith* that Abel brought
The sacrifice, as God had taught.

Enoch knew not the quivering breath;
He tasted not the pains of death.

One uncorrupted man was found—
God's witness to the world around.

By *faith* a hundred years was he
Building a ship, far from the sea.

Abram in *faith* is first and chief;
He staggered not through unbelief.

Isaac, in *faith*, did meet the wife
Whom God designed to bless his life.

Twelve sons around his dying bed
Listened to what old Jacob said.

By *faith*, and with his latest speech,
He spoke the destiny of each.

By *faith* the youthful Joseph seems
To comprehend mysterious dreams.

Moses, by *faith*, did mighty things—
He served Jehovah, King of kings.

Caleb and Joshua spied the land;
God gave them *faith* to understand.

Rahab, by *faith*, staid on the wall,
Though Jericho was doomed to fall.

Barak and Jephthah could not boast;
By *faith* they overcame a host.

A mighty man was Gideon: he
By *faith* did seek for victory.

How touching is the *faith* of Ruth,
A lonely widow in her youth.

See Samuel, servant of the Lord,
Pre-eminent in *faith* and word.

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David, the simple shepherd boy,
Had *faith*, like gold without alloy.

Elijah, too, by *faith* was led,
And God supplied his daily bread.

Like Enoch, he ascended high,
Borne in a chariot through the sky.

Josiah's *faith* could not be hid;
'Twas seen in every work he did.

And Daniel, in the lion's den,
Had *faith* scarce known to mortal men.

What *faith* did Shadrach, Meschach know,
And their third friend, Abednego!

By *faith* young Esther sought to bring
Her wise petition to the king.

Ezekiel's *faith* in prospect shows
The restoration of the Jews.

By type he shows how God's elect
Shall from dry bones stand up erect.

And many a one whom we might tell
By *faith* has served Jehovah well.

They were his prophets, priests, and kings,
And looked beyond all earthly things.

Gone into rest, they wait the day
When this age shall have passed away.

And then, amid the heavenly bowers,
The things once hoped for shall be ours.

The above (in substance, abridged, and slightly modified) is published by an otherwise excellent society, whose printed motto is: "An evangelical ministry, an active Church, and a sanctified press, the hope of the world!"

Now if faith is the substance of things hoped for, the evidence of things not seen, why should it be thought incredible that God should raise the dead, and why should we be put out of the synagogue because we believe it? If they believe because some things have been fulfilled, why should not we believe because God has spoken? Therefore, let us still hold fast the form of sound words which we have heard (2 Tim. 1 : 13), and earnestly contend for the faith which was once delivered unto the saints. (Jude 3)—(Enoch prophesied of those who oppose it). Let us pray to be preserved from having men's persons in admiration because of advantage (v. 16), and from sacrificing duty and conviction to interest. And let us cry more and more earnestly to the true, to the True Hope and Regenerator of the world (Acts 3 : 21): "Come, Lord Jesus, come quickly!"

E. E. R.

THE BRUISED REED.

"A bruised reed shall he not break."—Is. 42 : 3.

God is here speaking by the mouth of the prophet. His message to Israel is, "Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my Spirit upon him: he shall bring forth judgment to the Gentiles. He shall not cry, nor lift up, nor cause his voice to be heard in the streets," in the way of clamor, disputation, and factious demonstrations. "A bruised reed shall he not break, and the smoking flax shall he not quench."

An old commentator applies this as a prophecy concerning Cyrus, the conqueror of Babylon, and his dealing toward the Jews in setting them free from their long captivity. But we are not left to human conjectures and opinions as to the person to whom it refers. Inspired authority has forever settled that point. Our Saviour, on one occasion, having on the Sabbath day healed a man who had a withered hand, the Pharisees endeavored to entangle Him by cunning questions. Baffled by His superior wisdom and goodness, they "went out, and held a council against Him, that they might destroy Him. But when Jesus knew it, He withdrew Himself from thence: and great multitudes followed Him, and he healed them all; and charged them that they should not make Him known." He wished to avoid having His enemies goaded and provoked into precipitate acts against Him, to their own destruction. In mercy to them He withdrew himself from their sight and knowledge. His earthly life exhibited many like instances, in which He turned aside from public contention, and street conflicts and disturbances, out of pure forbearance and kindness toward those who were seeking His life. St. Matthew, under the influences of the Holy Ghost, fixes his attention upon this, and beholds in it a fulfilment of what had of old been predicted. We, accordingly, find it written in his

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Gospel, that all this occurred, "*that it might be fulfilled which was spoken by Esaias the Prophet*, saying, Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased; I will put my Spirit upon him, and he shall show judgment to the Gentiles. He shall not strive, nor cry, neither shall any man hear his voice in the streets. A bruised reed shall he not break, and smoking flax shall he not quench." Was it Cyrus, then, of whom the Prophet spake? or, was it not our merciful and gentle Jesus? Who can any longer doubt, when the Scripture itself so clearly decides?

We, therefore, take these words, as Matthew takes them, and apply them as the ancient Hebrew and the early Christian expositors applied them, to wit, as descriptive of our blessed Lord, the true servant of Jehovah, and the Redeemer of his people.

The passage is highly metaphorical. By *reeds*, the prophet means men and women, suffering under moral disability. Some have thought that He is referring to the Jews as a nation; but the reference is rather a general one, and comprises all those whose inner and outer life may be hanging by a slender thread, whether Jews or Gentiles. It is meant to be a description of Jesus, in the whole character of His mediatorial and saving ministrations, and so must hold good throughout every period of the Christian dispensation. It referred to weak, disheartened and oppressed people of the Saviour's time, and to all of like character since. And it sets forth great and precious Gospel truth, which is for us, in these last days, as well as for any other people. It is God's assurance respecting the Saviour whom He has provided for all the sin-sick and the poor in spirit. "*A bruised reed shall He not break.*"

What sort of a reed is contemplated, is not as certain as might be wished. Some take it as a reed-stalk. Such a reed is at best very slender and frail. When bruised, or in any way injured, it is the image of extreme weakness, scarcely able to bear its own weight, and ready to fall asunder at a touch. But the reference seems rather to be to a musical pipe, made of a reed, much used in ancient times by shepherds, and used in the East even at the present day. The word rendered "*bruised*," as in chapter 36:6, means split, cracked, or crushed, so as to unfit it in large measure for the uses intended. This would seem to refer to a musical pipe of reed, rather than to a mere reed-stalk. So, at any rate, we prefer to take it; and there is nothing in the case to forbid us so to do.

Such an instrument is neither very melodious or impressive, at best; and when bruised or split, is hardly worth preserving. The first impulse would be to break it up and cast it away. A shepherd would hardly wish to encumber himself any further with so trifling a thing, in such a damaged condition. But so tender and gentle is our heavenly Shepherd, that He is compassionate toward even such a disabled instrument. People who are in the condition even of a bruised reed, need not fear that He will cast them off, or break them up entirely.

Now this figure is very significant and suggestive, and illuminates the whole history of those whom it is meant to describe.

The shepherd's pipe was once a stalk, growing wild in the marsh. Its roots were in the mud, and its whole being in that state was worthless. This gives us a picture, and a very graphic one, of man in a state of nature.

But the shepherd made his way to that reed. Through the marsh and thicket he came to it, beheld to what uses it might be turned, and brought it out from the miserable wilderness. It never could have come out by itself. There it would have staid, and died, and rotted, and sunk forever in the mire, but for the work of the shepherd in seeking it, laying hold of it, and bringing it forth. How graphic the image of what God has done to make of men noble instruments of his pleasure and praise!

Upon that reed, thus brought out from the marshy jungle, much labor was bestowed. The shepherd knew what he wished to make of it, and for what purpose he had selected and brought it. He had set himself down in the shade, to measure, and trim, and shape it. And day after day he had occupied himself opening and arranging in it the passages and conditions to adapt it to the sacred and pleasant

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sounds that he meant to have it give out. How suggestive of the work of our heavenly Shepherd, in disciplining and preparing men to serve and praise Him!

But, after all his efforts and care, the shepherd finds his reed bruised, cracked, split, damaged, and in a poor condition to serve him as he designed. He tries it, but its sounds are imperfect, inharmonious, harsh, and untrue. It is next thing to useless. He might almost as well break it up, and cast it away. But this he is slow to do. He remembers how he sought out that reed, with what care he brought it forth from the marsh, what care and labor he had bestowed upon it, and the pleasant sounds he once got from it to cheer his heart and assist him in his devotions; and how can he give it up! Perhaps he may be able to restore it, to join its severed parts, to bind up the cracks in it, and still get some good music from it. He will make the effort. He will not break it up entirely. He will not cast it away as utterly useless. And this is the particular point which the text makes in the character and doings of the Saviour.

He had made such a reed of Israel. With His own hand had the Lord brought that people from the marshy jungle of the untutored world. When the Saviour came, He found them a damaged reed. He took them in hand, but found no right music in them. There were here and there some notes approaching the proper tone; but the instrument, as a whole, was almost wholly disabled by its rents, and full of falsities. Nay, it was so jarring and offensive in many of its expressions, that it could scarcely be expected that He would spare it, or bother Himself any further with it. But no; the Prophet had said, "A bruised reed shall He not break." "God sent not His Son into the world to condemn the world; but that the world through Him might be saved." Mercy and gentle remedial measures might still make some improvement, and develop some good. And whilst the people were furious against Him, and sought to dash themselves upon Him in a way which would have been their utter destruction, He, for their sakes, withdrew Himself from them, and dealt gently with them for their recovery.

And so with all whom He has elected to be the recipients of Gospel grace. Our fathers were all once wild savages and heathen, sunk in swamps and morasses of sin. And many of their children, with all the culture and grace that has been bestowed upon them, are not much better now. But Christendom has been chosen of God, and we have each been brought out from the marsh to become musical reeds in the hands of our God. Great has been the labor and care bestowed, in the course of generations, to make of us what we ought to be. Yet, what are the most of us, but bruised reeds—poor damaged instruments, with scarcely a correct note in us? We think ourselves something; but, estimated by the Divine rule, how imperfect, defective, and deserving to be crushed and cast away! In knowledge of the truth, in moral vigor, in living faith, and steady goodness, how far below our privileges! And if God were to deal with us anything like what we merit, how utterly hopeless our case would be. But, so long as there is any possibility of improvement left, our heavenly Shepherd will not cast us off. Even to the last, He will not break the bruised reed, and continues to do for us for our eternal salvation. And where there is any spiritual life at all, no matter how feeble, or how shattered, He is interested and ready to nurse and foster it into strength and vigor.

Again and again, in His conduct and in His word, are we certified of this His compassionateness, longsuffering, and tender forbearance toward sinners.

How was it that He dealt with His disciples? Though full of errors and imperfections, even up to the time that He left the world, how did He nourish and encourage them? Little by little He led them on, never taxing them with things which they were not yet able to bear, and always sheltering and cherishing every motion of the feeblest faith and love. Sweetly did He draw them into familiar converse with Himself, neither upbraiding their slowness, nor severely rebuking their faults. One by one He sought to correct their errors, and to establish them in the truths of his kingdom. When James and John would have called down fire from heaven to revenge what they took as an insult, He only

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said to them: "Ye know not what manner of spirit ye are of." When He found them ambitiously debating among themselves which of them should be greatest in the kingdom of heaven, how gently did He inquire into their dispute, and with what affecting tenderness did He show them their mistakes, and the way to amend them! With what melting graciousness did He look upon Peter when he denied Him, and restore the faith of Thomas when that disciple had surrendered himself to the most unreasonable unbelief! And with all their weaknesses and faults, how lenient were His dealings with them, re-echoing at every step the truth of the prophet's words: "*A bruised reed shall He not break.*"

How was it that He treated poor afflicted souls in general, wrestling under the burdens of their sins! The penitential caresses of the sinful woman He did not repulse. More than once was it given out against Him that He was "a friend of publicans and sinners," and that He received sinners, and ate with them. Taking His stand amid the great congregation of earth's heart stricken and soul-burdened population, He sent out the message on every side, saying, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest for your souls. For my yoke is easy, and my burden is light." "Him that cometh unto me, I will in no wise cast out." And when, in their ignorance, folly, and unbelief, men gave no heed to His invitations, His spirit within Him seemed to bleed, as it gave forth the complaint: "Ye will not come unto me that ye might have life." All fulfilling what the Prophet said: "*A bruised reed shall He not break.*"

And what has been the history of His providence ever since! What sorrowing soul has ever sought for Him without being met with the tenderest forgiveness and welcome, no matter how great its sins! The fierce and persecuting Saul of Tarsus repents, and Ananias is despatched to baptize him, and he is welcomed into the highest ranks of Apostolic honors. Augustine turns from his life of debauchery and sin, and he is accepted as a child, and promoted to honored place among the most faithful and successful of the Church fathers. John Newton, amid the blood-guiltiness of an infamous traffic in human flesh, is struck with conviction, asks what he must do to be saved, and is met with the sweet promises of pardon, and becomes a model of ministerial piety and devotion. And no one, however debased, who has turned from his wickedness to seek unto the Lord, has ever been found to say that Jesus has not been good to him, and more gracious than words can tell. So true was the prediction: "*A bruised reed shall He not break.*"

Nor is this picture without suggestions as to the motives of such gentleness. It is all from our blessed Saviour's goodness, of course; which is a depth we cannot fathom. But the text carries with it some analysis of considerations which govern in the case.

The shepherd looks with a favorable eye upon his reed, because he made it. It is his own. It cost him much care and patient effort. He is not fully furnished as a shepherd without his reed. And, though it is not what he would like it to be, he finds delight in keeping his own workmanship, and in trying to improve it. Sinners, however guilty, are still God's creatures. Christ has suffered and died for them. It belongs to His office to have ransomed souls to praise and serve Him, and to enjoy His blessing. It is the joy for which His soul travails to have men conditioned to the music of heaven and filled with it. Hence, He is slow to cast off any. Where there is the slightest possibility of conversion remaining, or the smallest spark of life left in the conscience, His judgment lingers. And, to the very last, He weeps over rebellious Jerusalem, and sadly laments each one's unrelenting perverseness: "O Ephraim, what shall I do unto thee? O Judah, what shall I do unto thee?" "How shall I give thee up, Ephraim? How shall I deliver thee, Israel? How shall I make thee as Admah? How shall I set thee as Zeboim?"

The shepherd is loth to relinquish and destroy his reed, because he knows the scarcity of such instruments, and the difficulty of replacing them. He would rather have an imperfect reed, than none at all. There is at any rate a

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great paucity of music in the moral world. The hills and valleys are full of discordant and unlovely sounds. The sweet notes of piety, gratitude, love and faith, issue from but few. Even those who give forth these blessed songs, give them very imperfectly. And though the reed made to sound them is bruised and damaged, and next thing to worthless, why break it up, or destroy the possibility of its being bandaged and tuned to the sacred melodies of redemption? It is only bruised. Some good notes may yet be made to come of it. Patience, tenderness, and remedial efforts, may perchance make it all right in the end. Hence, the bruised reed is not broken; harsh dealing with the guilty is put far away; and the unworthy sinner lives to be still further and further plied, that he may come to repentance and salvation.

And how precious and comforting this assurance of holy Scripture is!

When we look at the Church of our day, and observe the inroads which the world, heresy and schism have made upon it; how lacerated, distracted, rent, and disabled it is; how feeble and unsatisfactory is almost everything concerning it; we are sometimes tempted to despair of it; and many have become so disheartened and doubtful as to withdraw themselves altogether into all sorts of human conventicles, regarding them as quite as good, if not better, than the Church which the Lord himself hath founded. It would seem sometimes as if Satan must triumph, and that such fractured remains of the Church, as we have to do with, certainly could not live, and are scarcely worth our efforts. It appears sometimes as if it were past mending, and that no true music could ever come from it. Why spend our lives and substance upon such a split-up and deranged thing? But, let us not be too harsh in our judgments. It is still the property of our heavenly Shepherd. It is the reed of His choice, out of which He has brought much precious music in its time. What if it is much shattered, and damaged, and crazed, and clogged, so that scarcely an intelligible tune or note can be got out of it. It still is Christ's; and "*a bruised reed shall He not break.*"

When we look at the lives and character of the common run of the professing Christians of our day;—how worldly they are;—how feeble and confused their conceptions of the Gospel; how lacking in all the solid work of an intelligent and living faith;—how little hold religious principle has upon them; how they mimic and conform to the godless world around them, often running to the same excess of riot, and living for show and self rather than for Christ and Heaven; and how few they are who seem to have any real Christianity in them; we are almost prepared to say with David in his haste that, "all men are liars"—that religion is a mere sham, that piety is only another name for hypocrisy, and that nobody can be safely trusted. And it certainly is true, that the Christianity of our day is a very damaged and faulty article, compared with the sturdy, inflexible and self-crucifying form of religion lived by the primitive Christians. But whilst we must lament and deplore the shallowness, defectiveness, and often perfect hollowness of the religionists of these times, there still is something left—some remaining good. The reed may be sadly bruised, but Christ will not therefore break and disown it entirely. Some will be saved.

And when we look at ourselves, how far we have come short in what we most sincerely meant;—how weak, imperfect, and full of native corruption we find ourselves after all our efforts;—how easily we yield to what we cannot approve;—how ready we are to let go or to slur over principle, when earthly honors and gains are to be won by it;—what a strong hold the vanities, fashions, maxims and ways of the world have upon our feelings and lives;—how often we have been broken down in the midst of our most honest resolves, and most pious intentions;—how frequently we have been betrayed into sin, or pushed off of the track of correct behavior;—how miserable are our prayers and poor our endeavors, even when we intended the best:—we are many a time so disgusted with ourselves, disheartened, and self-condemned, that we hardly can dare to hope that such creatures as we can ever get to heaven. Poor bruised and damaged reeds are we all. But, let us not therefore despair. Our

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heavenly Shepherd knows our trials and temptations, and can be touched with the feeling of our infirmities. "*A bruised reed shall He not break.*" If there be anything of God in us, the least spark of faith, any spiritual yearnings, any real earnestness of endeavor to be God's people, we may still hope on, and pray on, and labor on. Christ will not cast us off. Once there was nothing left but our baptism, from which we had departed, a few texts of holy Scripture, a few crude ideas about sacred things which we more than half despised, a little dread of death and judgment, a few prayers said with unclean lips in moments of alarm or times of suffering and danger. And yet, even that unpromising beginning Christ fostered into the grace of illumination, of holy fear, of earnest attempts at prayer, and of some movements at least toward an improved and holy life. Nor is it too much to believe, if we will only hope and pray on, that He will also develop the poor notions of spiritual life that still stir in us, and in due time unfold them into a full reign of His kingdom in our hearts, and bring us by His own chosen ways to the homes of rest and blessedness. Though we be but bruised reeds, the promise is, that such He shall not break. Let the effort be poor, the progress slow, the situation unsatisfactory, if it be honest, and persisted in, humbly and patiently resting upon Him who gave Himself for us, we shall yet come out whole and accepted to swell the chorus of the eternal jubilee of the redeemed. For "*a bruised reed shall He not break.*" Even so weak and almost worthless a thing is still precious in His sight. Blessed assurance! What comfort it throws over our oft lacerated hearts! God seal it upon us to our everlasting consolation!

A WORD ABOUT OURSELVES.

We greet our readers with another double number of our serial—November and December in one. We know that many would prefer simply one month's issue at a time; but, in the straitened condition of our finances, by reason of the failure of so many of our subscribers to pay what is due us, we must economize all we can, and we save a little by printing two months together.

We thus close the seventh year of our publication. We have often thought of discontinuing this journal. The extra labor which it devolves upon us, and the feebleness with which it is sustained pecuniarily, has been very disheartening. Still, God has helped us safely through thus far, and we cannot but believe that it is His work we have been doing. Hence we have held on steadily. Considering also the far-extended influence of what has been given to the world through the *Prophetic Times*, the instruction and testimony which has gone forth in our pages, the extent to which our articles are copied and republished, and the marked fruits which have resulted from our endeavors, we have the satisfaction to believe that an important place is filled by our serial, that it has a good claim to existence, and that it is not our duty to discontinue it yet.

A minister of the U. P. Church writes: "The acquaintance I made with the *Prophetic Times* a year ago, was an era in my life. It is just the thing I needed, and seemed as if dropped into my hands by an angel of God."

A gentleman in Canada writes: "Being a reader of the *Prophetic Times*, and having been led by its arguments to give the subject of the second coming of Christ some earnest consideration, the result has been a radical change in my views upon that subject; so much so, that, having regarded the doctrine of the pre-millennial advent of the Lord as a vagary, I now regard it as one of the most important truths of God's word."

A pastor of the Reformed (Dutch) Church writes: "You are doing a good work. The subscribers in my congregation take a deep interest in the subject of prophecy, and in your articles explaining it. The Lord bless your labors."

A minister of another church writes: "I am surprised and very thankful to see how God sustains you in publishing the *Prophetic Times*, both as to means and time. I know you are often hard pressed: but, courage, my brother, you are doing a GREAT work, and it will be rewarded."

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Even from a rectory in Australia tidings come to us: "I always long for the *Prophetic Times*. I prefer it to the R——, which is very fine. I do all I can to get the *Prophetic Times* well known. I think I see a change coming over people's minds. My prayer is that God may strengthen your hands in the work of the Lord. Rev. B. and Rev. W., of Melbourne, read your magazine with great pleasure and profit, and private individuals also."

A correspondent in Ontario writes: "I have been a student of prophecy these thirty years, and, to the best of my knowledge, there is no other periodical on this continent which advocates the primitive faith and hope so ably and consistently as your own. Let the words: '*No surrender!*' be inscribed upon your flag till the Lord comes."

A gentleman in Louisiana writes: "I do hope that the *Prophetic Times* will be continued. I have been profited and comforted much by it. I do not know of a number that I could consent to have missed. It ought to be continued and sustained. The time is evidently short. The coming of the Lord draweth nigh. God's judgments upon a wicked world are about to descend. The people are to be warned; and the duty is upon those who comprehend the times to give that warning, whether men will hear or forbear, and to proclaim the coming kingdom with all earnestness. God's children also need to be comforted, and exhorted to patience in waiting, and so much the more as we see the day approaching."

Another friend says: "I trust you will still be comforted and encouraged to continue the serial until the taking away of the saints into glory, or until you shall be called away from this transitory scene. I have truly sympathized with you in your work. I am as sure that the Lord will return, personally, to reign very soon, as I am that my own sins were put away in His death upon the cross eighteen hundred years ago. Trusting that you will be supported in your great and good work of witness and testimony in these dark and evil days, I am," &c.

Many letters come to us with such statements as these: "A little more than a year ago I sent for your monthly. It has edified and instructed me in many things." "I am a constant reader of your excellent journal. It has intensely interested me in the study of prophecy." "Your periodical, devoted to observation and reflection, serves to confirm right opinions, as well as to correct erroneous ones." "I find that I cannot afford to do without the *Prophetic Times*. I take other Advent papers, but none instruct me as your serial does, and scarcely any others are orthodox on points which enter into the body of common Christian doctrine. It is a trick of Satan, in his hatred of the doctrine of Christ's speedy return, to connect it with all sorts of heresies, to render it poisonous, or to bring it into disrepute. You have kept your pages clear of these dangerous and wicked isms, and give us the truth on the great theme, without corrupt interminglings of falsehood and denials of the settled things of the Church's faith.". "You fill an important place in the periodical literature of the day. Your themes, and the ability with which you handle them, are exerting an influence which is salutary and very greatly needed." "I feel truly that we need a reliable, solid, dignified, and frequent monitor like the *Prophetic Times*. We are rounding the corner into an unparalleled crisis; and testimony must not be wanting. Yours is a great, a high, a noble calling."

Is there any truth in these and such like representations, many more of which might be given? What, then, are we, that we should withstand what would seem to be the will of God, that our efforts should be continued yet another year at least? A few persons have suggested, that we have given our testimony faithfully in these past seven years, and that we might now reasonably resign what has been such an extra tax upon our time and energies. But, so earnest is the plea for continuance, and so overwhelming is the majority of those who unite in it, that we have resolved, by the help of God, upon one year more, leaving it to future developments and circumstances to determine what will then be done.

One thing is certain, that these seven years of observation and close attention to the subject, have not one whit abated the convictions

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with which we commenced this publication. Frequent reviews of the scripturalness of our doctrines, new and repeated attempts to show that we do not read God's word aright, and opportunities to judge more deliberately of the characteristics and tendencies of our days, have served to settle and fix our persuasion that our doctrines are the doctrines of Christ, his apostles and prophets, and that we are in the last days of "the times of the Gentiles." It is not heat of imagination—not morbid fancy—not tumid idiosyncrasy—not fanatical feeling—not hasty and unconsidered wish to be singular—that we have spoken and written with reference to these things. It would be greatly more agreeable to our convenience not to trouble ourselves or others with these generally unwelcome subjects. Neither do we find ourselves charged with lack of judgment, capacity, reasonableness, or right appreciation of things, in other matters. We have ministerial and numerous public relations, apart from our prophetic studies, and no one has ventured to pronounce upon us as given to vagaries, or with incompetency and deficiency in mental balance and sober practical sense in any of these positions. Men of good discernment and piety have not hesitated freely to intrust us with many responsible administrations, of almost every shade and variety, up to the very highest in the Church of Christ. Again and again, after repeated trials, when we have come to lay down such trusts, those who are looked to as sober and wise, have renewed them, and pressed upon us many of the most difficult and responsible of duties. In all these instances we have acted on no other principles, and followed no other guides than those which we have taken with us into the investigation of God's purposes of the future. If we have any intelligence and discreetness in other departments, we have tried to be still more sober and discreet in undertaking to affirm as God's truth what so many good and sensible people have been disposed to regard as fabulous and apocryphal. And now, that we have given so much careful attention to the subject, and reviewed and re-reviewed our whole ground, with every wish to ascertain what the truth is, and been only the more confirmed with every new examination and new development in human affairs, we hardly think that it is a rational disposition of the subject to set it aside with a smile, saying, that every man must have his hobby, and that this is ours. At any rate, if these mighty doctrines concerning what God hath said He is about to bring to pass in the earth, constitute a "*hobby*," it is one very like that which John the Baptizer rode, and very near akin to some of those Apocalyptic horses, whose necks are clothed with thunder, the glory of whose nostrils is terrible, who turn not back from sword or spear, who say among the trumpets, ha, ha, and at the trampling of whose hoofs the earth and the heavens are to shake.

We may be in error in some things. No human interpretations or judgments are infallible. But it does not follow that we have erred because all men are liable to err. We have nothing to take back. We honestly believe that we have and represent the truth of God. Nor are we more likely to be mistaken than those who have not thought it worth while to give the subject their serious and honest attention for ten hours in their lives. And, until objectors and fault-finders will condescend to give us solid scriptural reasons for changing our convictions, they must excuse us for insisting, with inspired apostles and their followers, that the coming of the Lord draweth nigh; that He that is to come, will come, and will not tarry; that we are now in the last days of this age; that wonders of judgment, and even the great consummation, are at hand, and before our doors; and that if men will not take warning, watch, and hold themselves in daily readiness to meet the Lord in the air, they will presently have to lament and bemoan their folly amid the bitterness of the great tribulation.

With our present light and persuasions, therefore, we can do no better than go on, relying upon God and his plain word, and beseeching our friends and co-laborers to pray for us, and to help us as they can in the work which, by no seeking of ours, has fallen upon our hands. From our subscribers, especially, we expect promptness, as upon them we must depend for the means to go on with our issues.

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Submission is not in a fallen nature. Submission grows out of a contrite heart. and this, again, is the gift of God. 75.

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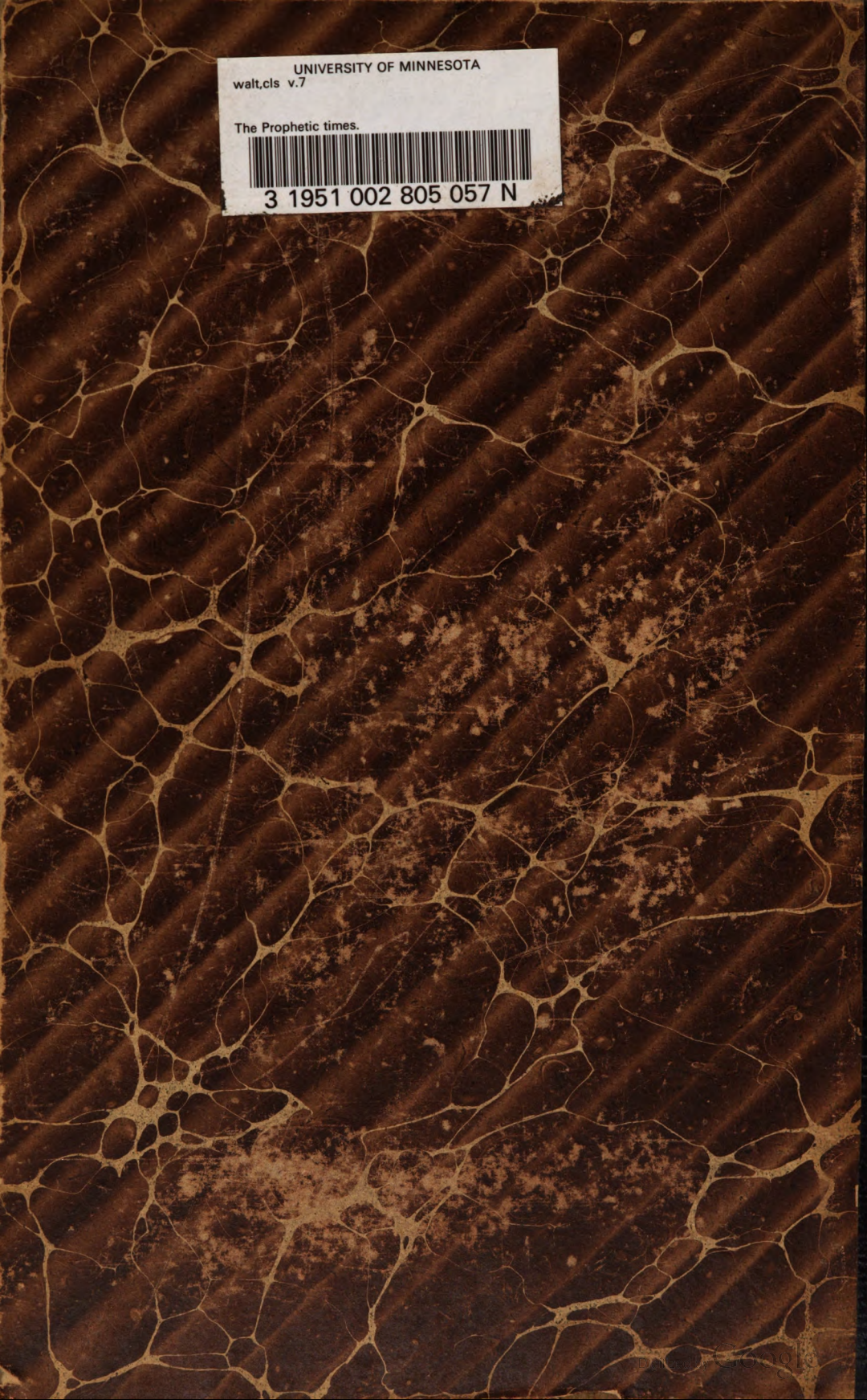
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